

REVUE HITTITE ET ASIANTIQUE

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PARIS

*To my mother,
Madaline W. Hoffner,
in gratitude
and filial affection.*

REVUE HITTITE
ET ASIANIQUE

HARRY A. HOFFNER, Jr.

*An English-Hittite
Glossary*

LIBRAIRIE C. KLINCKSIECK
11, rue de Lille
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INTRODUCTION

This *Glossary* was conceived in 1962 during my student days, while I was in the process of preparing a doctoral dissertation on *The Laws of the Hittites*. It seemed to me unfortunate that, while students of the Hittite language were able to make use of J. Friedrich's *Hethitisches Wörterbuch* in order to find suggested meaning of Hittite words, there was no reverse tool by which a student might locate the word or words in Hittite which expressed an idea with which he was presently concerned. Such reverse glossaries were available to students of Akkadian¹, Egyptian², Hebrew³, Greek⁴, and Latin⁵, and in the intervening years the writer has been able to contribute one for Ugaritic to the *Ugaritic Textbook* of Prof. C.H. Gordon⁶. To be sure, as I soon discovered, a French-Hittite index was actually prepared by E. Cavaignac in 1944 and published in volume 6 of the *Revue hittite*⁷, but alas with the rapid advance in Hittite lexicography in the years which have followed 1944 this index has suffered a drastic curtailment in its practical value. Furthermore, my conception

1. C. BEZOLD, *Babylonisch-assyrisches Glossar* (edited post-humously by A. Götze), pp. 297-343 (German-Akkadian index prepared by Adele Bezold).

2. A. ERMAN & H. GRAPOW, *Wörterbuch der ägyptischen Sprache*, vol. 6.

3. R. ALCALAY, *The Complete English-Hebrew Dictionary* (Jerusalem, 1962) deals with modern Hebrew. Biblical Hebrew can also be indexed by means of a biblical concordance of English, German, or French translations of the Old Testament.

4. S. C. WOODHOUSE, *English-Greek Dictionary* (London, 1931).

5. *Cassell's New Latin Dictionary* (Latin-English, English-Latin), prepared by D. P. Simpson (New York, 1959). The above-mentioned reverse glossaries and indices are, of course, mostly based upon English rather than German or French. My choice of bibliography is thus influenced by my own native tongue. Yet I am sure that German, French, or Italian readers will be aware of reverse glossaries of Hebrew, Greek, and Latin in their own languages.

6. C. H. GORDON, *Ugaritic Textbook* (Rome, 1965), pp. 530-7.

7. E. CAVAIGNAC, "Vocabulaire français-hittite", *RHA* f. 44 (1944-5), pp. 9-85.

of an *English-Hittite Glossary* was broader in several aspects than of Cavaignac. This *Glossary* would, of course, contain the usual register of English nouns, verbs, and adjectives listed in alphabetic order. But in addition it would contain categories, the titles of which would be printed in capital letters in order to distinguish them from the ordinary entries. These categories would be of two types: (1) nominal, in which words would be assembled which denoted various types of objects (animals, beverages, birds, parts of the body, breads, clothing, colors, compass directions, diseases, etc.), and (2) verbal, in which verbs whose semantic ranges overlapped in some common area would be assembled (verbs of speech, verbs of emotions, verbs of perambulation, etc.). As it has resulted, there are many more categories of the former type than of the latter. Such a *Glossary* would have a number of uses to the student and the scholar. It would now be possible for the student (or at least for the English-speaking student) to gain practice in Hittite composition, a badly neglected discipline, which is given its proper place in the curricula of classical languages and in the elementary grammar of Egyptian by Sir Alan H. Gardiner⁸. The student would have to build his composition upon models of actual Hittite texts and not upon some artificially concocted "Hittite" of the *English-Hittite Glossary* itself, but at least with the *Glossary* as his guide he could seek out the passages containing this noun or verb in order to see just how the ancient Hittites did express the thought he had in mind. And when the day arrives that either the *Hittite Dictionary* of Prof. A. Goetze or the Hittite thesaurus being prepared in Berlin becomes available, it will be just that much easier for the student to locate his models. The more advanced student and the research scholar would be able by means of the *Glossary* to gather together groups of synonymous or nearly synonymous words which he then could subject to thorough lexicographical scrutiny in order to determine the precise semantic boundaries of each member of the group. Such studies of synonyms are of great importance, yet very few such groups

8. A. H. GARDINER, *Egyptian Grammar*, 3rd rev. ed., London, 1957. Note also that Gardiner's grammar contains an English-Egyptian vocabulary on pages 605-629.

have as yet been analyzed in Hittite. A third approach to lexicography which would be facilitated by the *Glossary* would be in the identification of word meanings on the basis of distribution. By assembling the total number of known referents in a given category (the various types of birds known to have existed in ancient Asia Minor, etc.) and comparing them with the total number of known word "labels" from the texts it would be possible to eliminate the crowding of some areas of the class (five names for the eagle, for instance) and the neglect of others (no name for the sparrow). The same procedure could theoretically be employed in the verbal categories (no term for "to confess" or "to thank", yet ten terms for "to praise"). This method would have to be used in conjunction with all of the presently employed lexical controls; meanings could not be assigned freely, solely on the basis of a distorted distribution. But the *Glossary* would at least enable the scholar to see (perhaps for the first time) areas in which the distortion might exist. Such was the project which I conceived in 1962.

But the years which followed 1962 brought such a flood of teaching and administrative responsibilities that the project which had begun in 1963 with a card file based on the *HWb* and its first two supplements was not able to advance toward completion. During the years 1963-6 I was able to develop a lexical file of my own, based upon a recording of all significant items in the published texts not already indexed in critical editions (such as the *MVAeG* volumes). This collection enabled me to add a considerable number of entries to the *English-Hittite Glossary* file which had not been included in the *HWb* or Laroche's *DLL*. By the end of 1966 it appeared that the time had come to make this tool available to my colleagues and students in book form — not, to be sure, as an infallible guide, but as the best approximation of which I was capable. At that time I approached Prof. Laroche about the publication of the *Glossary*. He was justifiably cautious, and wished to be convinced of the practical utility of the work. Also consulted at this stage in the proceedings was Prof. H. G. Güterbock of Chicago, who offered many encouragements as well as valuable suggestions. After due consideration it was decided that the *Revue hittite* would publish the *Glossary*.

The meanings presupposed for the Hittite words are chiefly based upon the definitions appearing in the *HWb*. It was thus that the project was initiated, and although some of these earlier meanings have had to be abandoned with the appearance of new evidence or more thorough examination of the old evidence, this primary foundation for the *Glossary* is still everywhere apparent. Where a meaning seems to the author to be uncertain, he has placed one or (progressively) two question marks after the Hittite word. It is only natural in a work of this kind that few scholars will find themselves always in agreement with the lexical judgment of the author. At times he may seem too uncritical in his acceptance of the *HWb*; at times he may seem unnecessarily critical of it. This is unavoidable. It is believed, however, that disagreements in a few areas will not undermine the usefulness of the volume as a whole.

The typographical conventions are those which have found acceptance among Hittitologists as a group. Sumerian words appear in square capitals, Akkadian words in cursive capitals, Hittite words in italicized lower case letters. The syllabic signs of Sumerian words are joined by dots on the level of the bottoms of the letters, those of Akkadian and Hittite words are joined by hyphens midway between the tops and the bottoms of the letters. In the normalization of Akkadian the author has adopted the conventions of vowel notation employed by W. von Soden in his *Grundriss der akkadischen Grammatik* (circumflex to mark vowel length arising from contraction of two adjacent vowels, and macron to mark all other types of vowel length). In the normalization of Hittite he has not indicated vowel length, being convinced with A. Goetze that the use of extra vowel syllabic signs in Hittite orthography does not indicate vowel length. In the representation of *š* and *ḥ* he has decided to use the diacritics appropriate to the cuneiform signs, foregoing any attempt to decide upon the actual pronunciation of the Hittite *š* or *ḥ*. In the doubling of consonants it has been decided to follow the usual scribal practice. If *attaš* ("father") is normally written with doubled *t*, it will be so written in the *Glossary*. In cases where no clear scribal preference exists, the word has been written thus: *šip(p)and-*. The same principle determined the choice of voiced, voiceless, and emphatic variants of stops. The author has no illusions about the presence

of a phoneme *q* in Hittite or Luwian. Yet to write *ak-ka-tar* instead of *aq-qa-tar* is only consistent, if one is prepared also to write *ak-kà-la-aš* instead of *ag-ga-la-aš*, since the only consistent theory of the spellings claims that stops represented doubly in the orthography are voiceless, while those represented singly and intervocalically are voiced. Thus the principal arbiter has been the normal transcriptional values established for the cuneiform syllabary. In most cases this choice coincides with the spellings in *HWb* and in fact among Hittitological publications in general.

It was necessary to include a substantial number of footnotes, because many of the words are either (1) not to be found in the *HWb* but attested in the cuneiform texts, or (2) found in the *HWb*, but not with the meaning assigned to them here.

I have followed the practice of Cavaignac in including in this *Glossary* all of the relevant Sumerograms and Akkadograms. It is true that they are not "Hittite" words. So why should they be included in an *English-Hittite Glossary*? It is vital for anyone pursuing a synonym or distribution study to know *all* of the graphic entities which can serve to express a given concept. Without them he is also deprived of a considerable volume of passages to serve as composition models.

It may be that in the years ahead this *Glossary* will be reissued with many changes in detail and content, and perhaps with a few alterations of format. It is hoped, however, that the present volume will be of value to students and scholars alike and play some small role in furthering the development of Hittite studies.

February 1967.

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ABBREVIATIONS

I. Grammatical.

a	active voice	mp	medo-passive voice
abl.	ablative	n	neuter
adj.	adjective	N	noun
adv.	adverb	no.	number
acc.	accusative	obv	obverse
Akk(ad).	Akkadian	p.	page
c	common gender	part.	participle
col.	column	plur.	plural
coloph.	colophon	p-p	post-positional
dat.-loc.	dative-locative	pron.	pronoun
fn.	footnote	rev	reverse
gen.	genitive	sub	under
Heb.	Hebrew	Sum.	Sumerian
Hitt.	Hittite	Ugar.	Ugaritic
instr.	instrumental	V	verb
iter.	iterative	voc.	vocative


II. Bibliographical.

- ABoT *Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri.* Istanbul, 1948.
- AHw Von Soden, A.W., *Akkadisches Handwörterbuch.* Wiesbaden, 1965 f.
- ANET *Ancient Near Eastern Texts relating to the Old Testament.* Edited by J.B. Pritchard. Princeton, 1950 ; 2nd ed., 1955.
- ARMT *Archives Royales de Mari (Transcriptions),* I-IX, XI-XIII, XV. Paris, 1950-64.
- AT *The Alalakh Tablets.* Edited by D.J. Wiseman. London, 1953.
- Bo. Unpublished tablets from Boğazköy (in museums of Istanbul and Berlin).
- BoTU Forrer, E., *Die Boghazköy-Texte in Umschrift* (WVDOG 41/42). Leipzig, 1922-26.
- Bildbeschr. Brandenstein, C.G. von, *Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten* (MVAeG 46, 2). Leipzig, 1943.
- CAD *The Assyrian Dictionary of the Oriental Institute of the University of Chicago.* Chicago and Glückstadt.
- Corpus Herdner, A., *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939.* Paris, 1963. (Mission de Ras Shamra, Tome X).
- DAB Thompson, R.C., *A Dictionary of Assyrian Botany.* London, 1949.
- DLL Laroche, E., *Dictionnaire de la langue louvite.* Paris, 1959.
- Docs. Ventris & Chadwick, *Documents in Mycenaean Greek.* Cambridge, 1959.

- EA The El Amarna Tablets cited by the text numbers according to the edition by J. Knudtzon (followed also by S.A.B. Mercer).
- GEW Frisk, H., *Griechisches Etymologisches Wörterbuch*. Heidelberg, 1960- (current). (Α-σάγγαο).
- HAT Gesenius-Buhl, *Hebräisches und Aramäisches Handwörterbuch*. Berlin, 1959.
- Hatt. Götze, A., *Hattušiliš*. (MVAeG 29, 3). Leipzig, 1925.
- Hipp. Heth. Kammenhuber, A., *Hippologia Hethitica*. Wiesbaden, 1961.
- HKL Friedrich, J., *Hethitisches Keilschrift-Lesebuch*. Heidelberg, 1960.
- HT *Hittite texts in the cuneiform character from tablets in the British Museum*. London, 1920.
- HWb Friedrich, J., *Hethitisches Wörterbuch*. Heidelberg, 1952-4.
- HWb Erg. Friedrich, J., *Hethitisches Wörterbuch*, Ergänzungshefte 1-3. Heidelberg, 1957-66.
- IBoT *Istanbul Arkeoloji Müzelerinde bulunan Boğazköy tabletlerinde*, seçme metinler I-III. Istanbul, 1944-54.
- IEJ *Israel Exploration Journal*. Jerusalem, Israel.
- JAOS *Journal of the American Oriental Society*. Baltimore, Maryland.
- JBL *Journal of Biblical Literature*, Philadelphia, Pa.
- JCS *Journal of Cuneiform Studies*. New Haven, Conn.
- JNES *Journal of Near Eastern Studies*. Chicago, Ill.
- KBo *Keilschrifttexte aus Boghazköi*, I-XII, XIV (WVDOG, vols. 30, 36, 68-70, 72-3, 77, 79). Leipzig & Berlin, 1923-63.
- KUB *Keilschrifturkunden aus Boghazköi*, I-XXXIX. Berlin, 1921-65.
- LTU Otten, H., *Luvische Texte in Umschrift*. Berlin, 1953.

- Manuel Labat, R., *Manuel d'Épigraphie Akkadienne*, 3rd ed. Paris, 1959.
- MSL *Materialen zum sumerischen Lexikon*. Edited by B. Landsberger. Rome, 1937- (current).
- MVAeG *Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft*. Leipzig.
- OLZ *Orientalische Literaturzeitung*. Berlin and Leipzig.
- Orientalia N(ova) S(eries). Rome.
- RA *Revue d'Assyriologie et d'Archéologie orientale*. Paris.
- RHA *Revue Hittite et Asianique*. Paris.
- ŠL Deimel, A., *Šumerisches Lexikon*. Teil II. Rome, 1928.
- TR Otten, H., *Hethitische Totenrituale*. Berlin, 1958.
- Umsiedl. Kronasser, H., *Die Umsiedlung der schwarzen Gottheit*. Wien, 1963.
- UT Gordon, C.H., *Ugaritic Textbook* (AnOr 38). Rome, 1965.
- VBoT *Verstreute Boghazköi-Texte*. Edited by A. Götze. Marburg, 1930.
- WdO *Die Welt des Orients*. Göttingen.
- WUS Aistleitner, J., *Wörterbuch der Ugaritischen Sprache*. Berlin, 1963.
- ZA NF *Zeitschrift für Assyriologie und vorderasiatische Archäologie*. Berlin. (Neue Folge).

absent, to be : <i>waggar-</i>	adorn, to : <i>ḫurai-, unuwai-</i>
abundance : <i>iyatar, miyatar,</i> <i>dameta(r)</i>	adversary : <i>ḫurtalli-</i>
abundant : <i>iyatnuwant-, mekki-</i>	adviser : <i>taraššawala-</i>
abundant, to be : <i>ḫap-, makkeš-</i>	afflict, to : <i>dammešḫai-</i>
abuse : <i>dammešḫa-</i>	afraid : <i>kuwayamma(nt)-,</i> <i>naḫḫant-</i>
accumulate, to : <i>ḫaḫḫariya-,</i> <i>maknu-</i>	afraid, to be : <i>naḫ-, našḫariya-</i>
acknowledge, to : <i>šak-</i>	afraid, to make : <i>ḫatuganu-,</i> <i>naḫḫarnu-</i>
acrobat : <i>tarwešgala-,</i> LÚḪUB.BI	after birth : UZUŠALĪTU
adjure, to : <i>linganu-</i>	aged (foodstuffs) : LIBIR.RA ¹
administer, to : <i>maniyah-</i>	aged (persons) : ŠU.GI

1. The reading LIBIR for the sign which has previously been read as U.DAR (Friedrich, *Heth. Keilschriftlesebuch*, II, p. 40) or UGUN/IŠDAR (Deimel, *ŠL*, II, 418 : 12) can be justified paleographically. An examination of the shapes as found in the references listed below will reveal that they fit the Û shape  (HKL, II, no. 208) just as well as they do the IŠDAR (HKL, II, no. 206) or the U+DAR (cf. HKL, II, no. 15). Furthermore, the associations of LIBIR/"U.DAR" in Sumerograms fit the idea "aged, old" much better than any meaning proposed for U.DAR.RA. Compare the following : (1) NINDA LIBIR.RA "old/stale bread" with NINDA GIBIL "new/freshly-baked bread" (KUB XII 44 rev iii 22 with KUB X 91 rev iii 11) and NINDA *a-a-an* "warm (freshly-baked) bread" (KBo X 34 i 5, 36 i 5, 10, etc.). (2) GA.KIN.AG ERÍN LIBIR.RA (KUB XXXI 71 rev iv 14) "aged cheeses for the troops" with GA.KIN.AG ḪÁD.DU.A (KBo X 34 i 26) "dried (aged) cheeses" (cf. *JAOS* 86 [1966], p. 31, where Hittite cheese references are discussed extensively. Compare also use of ERÍN with NINDA and ḪAŠḪUR (IBoT I 36 obv ii 3, 7, 50, 54, 58). (3) GIŠPÈŠ LIBIR.RA (KUB XXXI 71 rev iv 15) "aged (dried) figs" can be compared profitably with Ugaritic *dbl̄t ynt̄* (UT 55 : 28 ; 56 : 23). (4) GIŠGEŠTIN ḪÁD.DU.A LIBIR.RA *ḫar-ra-an* (KUB XXXI 71 rev iv 15) "aged spoiled raisins" can be compared with Ugaritic *šmqm ytnm* (UT 55 : 28 ; 56 : 24). (5) TÚGparnaš LIBIR.RA (KUB XIII 35 obv i 48) should be contrasted with TÚGparnaš GIBIL in the sameline and compared with TÚGLU-BÁ-RI SA₅ (KUB XVIII 29 rev iv 6) "a red, fine old garment" (cf. also AHw, I, 560 *sub lubāru*, where a *lubāru sammu* is listed). (6) LÚSANGA LIBIR.RA (KUB XVII 35 obv i 24) can be contrasted with LÚSANGA GIBIL

agree, to : *malai*-
 agreeable, to be : *waš*- (Vmp)
 agreement : *maliyašba*-
 alabaster : NA₄ĀŠ.NU₁₁.GAL
 ale-wife : SAL KAŠ.NA
 alert, to be : *paḥšanuwanza eš*-
 alive : *ḥuišwant*-
 alive, to be : *ḥuiš*-, *ḥuišwai*-
 all : *ḥumant*-, *dapiyant*-
 allocation : *tarnat*- (Nc)
 ally : *warri*-
 alone : *minu*-, *wannunmiya*-, *l-aš*
 altar : *ištanana*-, GIŠZAG.GAR.

RA

amusement : *duškarat*-
 ancient : *annalla/i*-
 anger : *karpi*-, *kartimmiyat*-,
 šawar, TUKU.TUKU
 anger, to : *kartimmiyaḥ*-
 angry : *ḥaršallant*-, *karpiwala*-,
 kartimmiyawant-, *lelaniyant*-
 šant-, *šawaniyawant*-
 angry, to be : *kappilazza*-,
 kappilah-, *karpeš*-, *kartimmeš*-,
 kartimmiya-, *lelaniya*-, TUKU.
 TUKU(-eš)-

angry, to make : *kartim(miya)nu*-
 animals : *ḥuitar*-, *ḥuitnant*-
 ANIMALS : Quadrupeds.

awiti-

ḥartagga- : bear (?), snake (?)

UDU *iyant*- : sheep
liḥša[: buffalo
paršana- : leopard
šayu-
šaša- : antelope
šuppal- : head of large cattle
šuppalant : head of large cattle
tarwiyal-
tišanu- : buffalo
ulippana- : wolf
 GUDĀB : cow
 GUDAM : wild steer
 AMAR : calf
 AM.SI : elephant
 ANŠE : ass
 ANŠE.GĪR.NUN.NA : mule
 ANŠE.KUR.RA : horse
 ĀŠ.SAL.GĀR : young sheep
 (also spelled SAL.ĀŠ.GĀR)
 AZ : bear
 DĀRA : mountain goat
 DĀRA.MAŠ : stag
 EMÈ : jenny
 GUD : ox
 GUD.MAḤ : bull
 KA₅.A : fox
 MĀŠ : goat
 PĒŠ(.TUR) : mouse
 ŠAḤ : pig
 ŠAḤ SAL.AL.LAL : sow ²
 UDU.KUR.RA : antelope

of lines 23, 25, 26, etc. in the same context. (7) EM-ŠA LIBIR.RA (KUB XII 44 rev iii 22) "aged rennent" is to be compared with the GA.KIN.AG ERĪN LIBIR.RA listed above.

2. The compound Sumerograms ŠAḤ SAL.ALLAL (KUB XXXV 142 rev iv 6) and UR.GI₇ SAL.ALLAL (KUB XXXV 142 rev iv 7) militate

UDU.U ₁₀ : ewe	appoint, to : <i>maniyab-</i> , <i>weriya-</i>
UDU.ŠIR : ram	apprentice : LÚ/SALKAB.ZU.ZU
UDU.U ₁₀ : ewe	approach, to : <i>maninkuwan pai-</i> , <i>maninkuwaḫ-</i> , <i>šalik-</i>
UG.TUR : leopard	approve, to : <i>malai-</i> , <i>palkuya-</i>
UR.BAR.RA : wolf	apricot : ḪAŠḪUR.KUR.RA
UR.GI ₇ : dog	archer : LÚ GIŠBAN
UR.GI ₇ SAL.AL.LAL : bitch ²	arise, to : <i>arai-</i>
ÛZ : nanny goat	arm : <i>išḫunau-</i> , <i>Á</i>
ARNABU : hare	armpit : <i>dannareššar</i>
ankle : <i>patalḫa-</i> , KURSINNU	army : <i>kula</i> , <i>laḫḫa-</i> , <i>tuzzi-</i> , <i>tuzziyant-</i> , ERÍN.MEŠ, KARAŠ
anklet : <i>patalḫa-</i> , ḪAR GĪR	aromatic plants : ŠIM.ḪI.A
announce, to : <i>tarkunmai-</i>	arouse, to : <i>arai-</i> , <i>ḫarnamniya-</i> , <i>laḫḫilaḫḫešk-</i> , <i>laḫḫaḫḫimu-</i> , <i>ninink-</i>
annually : MU-tili, MU-ti MU-ti	aroused : <i>laḫḫaḫḫi-</i>
anoint, to : <i>išk-</i> , <i>Ī</i>	arrogance : <i>šallakardatar</i>
anointed : <i>iškant-</i> , <i>tazzelli-</i>	arrogant, to be : <i>šallakardai-</i> , <i>šallakardaḫ-</i>
ant : <i>lalakueša-</i>	arrow : <i>nata/i-</i> , <i>šuhmili-</i> (?), <i>šiyattal-</i> (?) ³ , GI, GIKAK.Û.
ant swarm : <i>lalakueššar</i>	TAG.GA
antelope : <i>šaša-</i> , UDU.KUR.RA	
anus : <i>arra-</i>	
appear, to : <i>šiya-</i> (Vmp), <i>dug-</i> , <i>uwa-</i>	
appease, to : <i>talliya-</i> , <i>waršanu-</i>	
apple : ḪAŠḪUR	

against the customary rendering of SAL.AL.LAL as "female draught animal" (cf. *HWb*, sub ANŠU SAL.AL.LAL, ANŠU.GĪR.NUN.NA SAL.AL.LAL, and ANŠU.KUR.RA SAL.AL.LAL). Sows and bitches would hardly be used as draught animals. It seems more likely that SAL.AL.LAL is just a variant mode of indicating the female of the species, especially when there is no distinct Sumerogram for the female (as in the case of ÛZ, GUDÁB, UDUU₁₀). Methodologically, one would wish to find the simple *ANŠU.KUR.RA SAL "mare" before he would concede that ANŠU.KUR.RA SAL.AL.LAL means "draught mare"; cf. Or. NS 35 (1966), pp. 399-400.

3. Without insisting that *šiyattal* be rendered "arrow" in all of its occurrences (such as in the problematic Ullikummi passages, where "blade" may indeed be superior) allow me to allude to the interesting sequence GIŠBAN . . GI-tal . . IŠPATI "bow . . arrow . . quiver" in KUB XXVII 6 obv i 11, 18. The phonetic complement *ri/tal* fits neither the other Hittite

artisan : *BĒL QĀTI*
 ask, to : *punuš-, wek-, wewak-*
 ass : ANŠE, (Luwian :) *targaš(a)-*
na-
 assembly : *ašeššar, panku-, tuliya-*
 associate with, to : *arallai-,*
ḥarpiya-, lam-
 astragalus : *UZUZI.IN.GI*
 atonement payment : *maškan-,*
parkan-
 atonement, to make : *lilai-*
 attach, to : (legal) *appat(a)riya-*
 attack, to : *anda ar-, šarḥ-,*
walḥ-, parḥ-
 attack, threatening to : *šarḥuntalli-*
 attention, to pay : *ḥanḥaniyai-*
 augur : *LŪ.IGI.MUŠEN,*
LŪ.MUŠEN.DŪ
 avenge, to : *anda šanḥ-, appa*
šanḥ-, ešḥar šanḥ-, kattawatar
šanḥ-
 avoid, to : *mutai-*
 award the verdict to, to : *šaraz-*
ziya-, šarlai-
 axe : *ateš(ša)-, šummittant-,*
HAŠŠINNU, PĀŠU
 back : *iškīš(a)-*
 bad : cf. evil

baetyl : *ḥuwaši-, NA₄ ZI.KIN*
 bag, leather : *KUŠA.GĀ.LĀ*
 bait : *kuwankunur-*
 bake, to : *šanḥuwai-, zanu-*
 baked : *šanḥunt-*
 baker : *LŪ.NINDA.DŪ.DŪ,*
LŪ.NINDA.ŠE
 balance : *elzi-, GIŠNUNUZ,*
GIŠNUNUZ ZI.BA.NA
 balance, to : *arḥa ganganu-*
 ball : *purpura-*
 band : *hulali-, išḥiyal-, lupanni-*
 banish, to : *arḥa uwiya-,*
ZAG-an zainu-
 bank (of river) : *wappu-*
 barber : *taḥiyali- (?)*, *LŪ ŠU.I,*
*ŠU.I-tara- (?)*⁴
 bark (of tree) : *ḥurpa/ušta(n)-*
 barn : *Ē IN.NU.DA*
 basalt : *NA⁴kunkunuzzi-,*
NA⁴ŠU.U-zi-
 base : *palzaḥḥa-/palzašḥa-*
 basket : *erḥui-, kištu-, pattar-,*
puriyalli-, šeḥelliški-
 basket-bearer : *erḥuitalla-*
 basket-weaver : *LŪ AD.KID*
 bath-house : *Ē DU₁₀.ŪS.SA,*
Ētarnu-
 bathe, to : *warḥ-*

words for "arrow" or "reed" nor the common Akkadian words (e.g., *uṣṣu, mulmulla*), but it would fit *šiyattal*.

4. *ŠU.I-tara-* (KUB XXXVI 95 rev iii 4) occurs in the same small fragment with *GIŠšiyattal* "razor, blade, arrowhead?", the Sumerogram for which is *GIŠŠU.I*. Compare the other occupational suffixes *-tara-* such as *weštara-* "herdsman" (from *weš-* "to graze"), and *LŪ AD.KID-tara-* (KUB XIX 5 obv 33) "basket weaver".

battle : *ḥullanzai-*, *ḥullanzatar*,
ḥullanzeššar, *zahḥai-*
 battle, to do : *ḥullai-/ḥulliya-*,
ḥulḥuliya-, *kururiya-*, *zahḥiya-*
 battle-readiness : *ḥuda-*
 bead : NA₄NUNUZ, *kunnan-*
 beak (of bird) : KA_xU
 beam : GIŠ.MAH
 bean : *šumeššar*, GŪ.GAL.GAL
 bear : *ḥartagga-* (?), AZ
 beard : *zamangur-*
 beard-hair : *išḥeni-/išḥiyani-*
 bearded : *šamankurwant-*
 beautiful : *mišriwant-*
 beauty : *mišriwatar*
 become, to : *kikkīš-*, *kīš-*
 bed : *ḥaputi-*, *namulli-*, *naḥi-*,
šašt(a)- GIŠNĀ, MADNĀNU,
 MAYALU
 bed, to go to : *neku-*, *šašti pai-*
 beddings : GIŠNĀ-*anteš*, TŪG ŠA
 GIŠNĀ
 bedposts : *patiyalli-*
 bedroom : Ē.ŠĀ(-*nant-*)
 bee : NIM.LĀL
 bee-keeper : LU NIM.LĀL
 beer : *šeššar*, KAŠ
 beer-bread : BAPPIR
 befall, to : *para pai-*
 beget, to : DUMU(.MEŠ) *iya-*
 believe, to : *ḥa-*
 belittle, to : *teḫnu-*

beloved : *aššu-*, *aššiyant-*
 beloved, to be : *aššiya-* (Vmp)
 beloved, to make : *aššiyanu-*
 belt : *išḥuzzi-*, *gapari-*, *maššiya-*,
maštaimi-, TŪG ĪB.LAL, TŪG
 E.ĪB (?), TAḤAPŠU
 belt-maker : LÚĒPIŠ TAḤAPŠI
 bend, to : *lak-*, *lilak-*
 besmear, to : *išk-*
 beverage : *akuwatar*
 BEVERAGES :
ḥapuštiya-
ḥarnai- : milk
linma-
marnu(want)-
pankur- : milk (?)
parḥuena-
šeššar : beer
šiyanta-
tawal-
teriyalli-
walḥi-
wiyana- : wine
zizzahī-
 GEŠTIN : wine
 GEŠTIN GIBIL⁵ : new wine
 GEŠTIN EM-ŠA⁶ : sour wine,
 vinegar
 GEŠTIN KU₇ : sweet wine
 GEŠTIN.LĀL⁷ : honeyed wine
 KAŠ : beer
 KAŠ.LĀL⁷ : honeyed beer (?)

5. KUB XXV 14 obv iii 2, 4, 9, 11 and KUB X 48 obv i 4.

6. ABOT 7 obv i 11 and FHG 9 i 5.

7. KUB XXVII 49 rev iii 37. Culturally compare *Krt* : 82, 165 at Ugarit and μελιῶδες οἶνον in *Iliad* VI : 258 and X : 579. Since wine mixed

beware, to : *auš-*
 bind, to : *ašariya-*, *hamenk-*, *ḥarp-*,
išḥai-/išḥiya-, *kaleliya-*
 bird : *wattai-* (?)

BIRDS :

alliya- : an oracle bird
alili- : an oracle bird
aramnant- : an oracle bird
aramni-
arši(n)tatḥi- : an oracle bird
arda-
aššuraššura- : cf. *šurašura-*
ḥalwašši- : an oracle bird
ḥapupa/i/u- : hoopoe (?),
 owl (?)⁸
ḥara(n)- : eagle
ḥarrani- : cf. MUŠEN KASKAL
ḥaštapi- : an oracle bird
ḥuša- : an oracle bird
ḥuwa(ra)- : an oracle bird ;
 hootowl (?)
 cf. Akkadian *ḥu'a*.
iparwašḥa-/iparwašši- :
 an oracle bird

kakkapa- : partridge
kallikalli- : falcon
kalmuši- : an oracle bird
*kipriti-*⁹
laḥḥanza(na)- : stork (?) ;
maršanašši- : an oracle bird
miyanašši- (?)
mutamuti- (?)
pattarpalḥi- : an oracle bird
pera/i-
*šaluwašsaluwa-*¹⁰ : an oracle
 bird
šalwini- : an oracle bird
šulupi- : an oracle bird
šurašura- : cf. *aššuraššura-*
tapašši- : an oracle bird
tarla-
tarwiyalli- (?)
tarumaki- : woodpecker (?)
ura/iyanini- : an oracle bird
zariyanalli- (?)
zinzapu- : dove
*zizzipki-*¹¹ : an oracle bird (?)
 ĀMUŠEN : eagle

with LĀL is called GEŠTIN KU₇ in KUB XII 5 obv i 21, it is quite likely that "honeyed wine" is elsewhere designated by GEŠTIN KU₇. Compare also the interesting KAŠ.LĀL in KUB XXX 32 rev iv 8.

8. RHA 76 ['65] 12-13, 15-16. A form with *a* theme (*ḥapupa-*) may exist in the broken text KUB XII 13 : 2 [*ḥa-p*]u?-*pa-a* MUŠEN. Landsberger has recently proposed that the *ḥapupi-* bird is the hoopoe (Greek ἑοῦψ, Latin *upupa*) (WdO III ['66] 264). It is true that the name is probably onomatopoeitic in some fashion, but one would wish to find the Akkadian name for the hoopoe *kubšānu/ḥašibāru* in lists like those prepared for RHA 76 ['65] 14-15 in order to identify the *ḥapupi-* with certainty.

9. RHA 76 ['65] 15-16.

10. KUB XVIII 3 rev iv 4 (*šal-u-wa-šal-wa-aš*).

11. KUB XVIII 14 rev iii 15 (*zi-iz-zi-ip-ki-iš*).

MUŠEN HUR-RI :	black : <i>hanzana-</i> , <i>dankui-</i>
Tadorna (?) ¹³	black, to make : <i>dankuwaḥ-</i>
MUŠEN KA ₅ .A : fox-bird (??),	blade : <i>šiyattal</i> (?), EME
vulture (?) ¹⁴	blame, to : <i>hanḫaniya-</i> (?)
MUŠEN GAL : duck	blanket : <i>ḫuwammaliya-</i>
MUŠEN KASKAL ¹⁵ :	<i>ḫULLANU</i> (?)
cf. <i>ḫarrani-</i>	blasphemy : <i>ḫurdiyaš uttar</i>
KASKAL : is perhaps a rebus	blind : <i>dašuwant-</i> , LÚ IGI.NU.
here ?	GÁL
SIMMUŠEN : swallow	blind, to : <i>dašuwah-</i>
SŪR.DŪ.AMUŠEN : falcon	blood : <i>ešḫanant-</i> , <i>ešḫar</i> , <i>mani-</i> ,
TU.TURMUŠEN : dove	MUD, ADAMMU
ĒRIBUMUŠEN : crow	blood, to shed : <i>ešḫar iya-</i>
TUTTUMUŠEN ¹⁶ : cf. <i>dūdu</i> as	blood-red : <i>ešḫarwant-</i>
Akk. birdname	blood-spattered : <i>ešḫanuwant-</i> ,
bird-watcher : LÚ IGI.MUŠEN,	<i>ešḫaškant-</i>
LÚ MUŠEN.DŪ	blood-relationship : <i>išḫanittaratar</i>
birth, to give : <i>ḫaš-</i> , <i>ḫašk-</i>	bloody, to make : <i>ešḫarnu-</i> ,
birthstool : <i>ḫapšalli-/ḫaššalli-</i> ,	<i>ešḫarnumai-</i>
<i>kuppeššar</i> (?) ¹⁷	blot out, to : <i>kištanu-</i>
bite, to : <i>wak-</i>	blow, to : <i>parai-</i> , <i>parip(a)rai-</i>

13. Landsberger, *WdO* III [‘66] 262-7.

14. KA₅.A in some contexts certainly seems to represent an oracle bird (KUB XVIII 12 obv i 11 ; 15 obv 12 ; KUB XXII 38 rev iv 21 ; KUB V 11 i 20 ; etc.). It would be tempting to read MUŠEN.ḪIA KA₅.A.ḪIA in KUB XXIV 14 ii 20 and 24 as a single plural subject rather than as a compound one (*i.e.*, “vultures” rather than “birds and jackals”). If the KA₅.A is in fact a bird, could he be the *zibu* vulture (CAD Z 106) ?

15. KUB VII 50 : 3. Perhaps MUŠEN KASKAL is a rebus for MUŠEN*ḫar-raniš*?

16. KUB XV 27 obv ii 4 : TU-UT-TUMUŠEN. Prof. von Soden in private communication suggests equating with the Akkadian birdname *dūdu* (AHw, I, 174b).

17. The woman sits on the *kuppeššar*, while giving birth (KUB XXX 29 obv 4, 6).

blue : *andara-*, ZA.GĪN

blue, to make : *andarešk-*

blunt : *alpu-* (?)

boast, to : *walla-*

boat : cf. ship

body : *tuegga-*, NĪ.TEMEŠ

BODY, HUMAN. Parts of.

Head & Neck Region

aiš- : mouth (KAXU)

enera- : eyebrow

ḥalant- : head (SAG.DU)

ḥalḥalzana-

ḥaršar/ḥaršan- : head

(SAG.DU)

ḥazzizzi- : ear (GEŠTU)

ḥuḥḥurta/i-/ḥurḥurta- :

windpipe

ḥupallaš- : scalp (?), skull (?)

ištamana- : ear (GEŠTU)

kapru- : throat (?)

kuttar : shoulder/neck (?)

lala- : tongue (EME)

laplipa- : eyelash

meni- : face

pappaššala- : oesophagus

puri- : lip (KAXNUN)

šakui- : eye (IGI) IGI.bi.a =

šakuwa : eye

šišai- : tooth (?) (KAXUD)

tetana- : hair

titita- : pupil of eye

tarna- : skull

zamangur : beard

KAXKAK : nose

BODY, HUMAN.

Arms & Upper Torso.

erai- : part of the liver

ḥaḥri- : diaphragm

ḥazzil- : fist (UPNU ; GEŠPU)

išḥunau- : upper arm, biceps

iškiš(a)- : back

kalulupa- : finger (ŠU.SI)

kard- : heart (ŠĀ)

keššar(a)- : hand (ŠU)

lišši- : liver

mazeri- : part of liver

mubrai- : rib (TI)

nipašuri- : gall duct (?)

paltana- : shoulder

panduba- : stomach (?),

bladder (?)

šankuwai- : fingernail

(UMBIN)

šentahi- : part of liver

(KI.GUB?)

taggani- : chest

dannareššar : armpit(s)

tapuwaš- : side

tita(n)- : teat (UBUR)

IGI.BAR : groove on liver

ZĪ : gall bladder

UZUMUR₇.GŪ : spine

BODY, HUMAN. Lower Torso.

arra- : anus

arlip- : penis (??)

ḥapuša(nt)- : penis (?)

ḥapušaš-

ḥarniu- : penis (??)

kamaršuwant- : colon (?)

karat- : intestine(s)

(UZUNĪG.GIG)

genu- : penis

genzu- : lap, womb

lalu- : (erect) penis

- šarḫuwant-* : uterus, placenta
 KALĀM : kidney
 BODY, HUMAN. Legs.
ḫarganau- : sole (of foot)
ikt- : calf, shank
kalulupa- : toe
 (ŠA GĪR UZUŠU.SI)
genu- : knee
parš(i)na- : thigh
pata- : foot (GĪR)
patalḫa- : ankle
walla- : thigh
 UZUZI.IN.GI. : astragalus,
 ankle bone
 UZUNAGLABŪ¹⁸ : loins
 (UZUBAR.SĪL)
 bolt : *ḫattalu-*, *ḫattalwant-*,
zakki- (?)
 bolt, to : *ḫatalwai-*
 bond : *ašara-*
 bone : *ḫaštai-*, *ḫaštiyant-*
 booted : *šarkuwant-*
 border : *arḫa-*, *irḫa-*
 border fort : *aw(a)ri-*
 border guard : *awriyala-*
 bordering : *arabzena-*
 born : *ḫaššant-*
 bottom : *palza* (?)
 bound : *išḫiyant-*, *ḫantenkant-*
 boundary : *arḫa-*, *irḫa-*
 bow down, to : *aruwai-*, *ḫink-*,
kaniniya-
 bow : GĪSBAN
 bowstring : *išḫunau-* (?), *ištağga-*
 boy : *pappanikni-*
 bracelet : ḪAR ŠU
 braid, to : *šumunab-*¹⁹
 branch : *alkišta(n)-*²⁰, ARTU
 brandish, to : *iškidaḫ-*,
 (GĪR) *takš-*
 brave : *ḫaštali-*, *tarḫuili-*
 brazier : *paḫḫunalli-*, GUNNI
 bread : *zuwa-*
 BREAD, Varieties of²¹ :
*alalunza*²²
alattari-

18. KUB X 62 rev v 4 (UZUNA-AG-LA-BU).

19. KUB XXIX 1 obv ii 43 *kenupi-ma-šan anda ŠA UR.MAH šešai paršnaš UZUšišai šu-mu-ma-aḫ na-at ḫar-ak*, "in the *kenupi* braid together the tail of a lion (and) the tail of a panther and hold them (together)!" The passage concerns a magical ritual to insure that likewise the heart and soul of the king will be one (cf. Goetze's translation in *ANET*², 358). Here as elsewhere in Hittite texts there is no compelling reason to interpret *šišai-* as "tooth". Is there an etymological link between *šumunab-* and *šummanza*?

20. Also in the composites GĪŠḫatalkešna- and *ta-pal-ku-uš-ta-na-anSAR* (KUB XXIV 14 i 6).

21. The NINDA names will be treated *in extenso* and in detail in the writer's forthcoming monograph *The Baking Industry of Hittite Anatolia*.

22. KUB XVII 12 obv ii 21, 30.

*allina[šši]-*²³
*alpašši-*²⁴
ammeyant-
ampanzi
am?-pu-ra-
*a-a-an (*ayan)*
anaḥi-
armanni-
arma(n)talanni-
arpamar
ḥali-
ḥarnantašši-
ḥar-aš-pa-u-wa-an-te-eš
ḥarpana-
ḥarši-
ḥaršupanni-
ḥarzazu-
ḥawattani-
*ḥawiyašši-*³²
ḥazzizzita
ḥimma-
*ḥulliti-*²⁵
ḥurupi-
ḥutḥutalla-
*ḥu-ut-n[i-ik-ki]-*²⁶
iyatti-
impadukil(i)-
ippinita

išgarant-
ištappulliyant-
iduri-
gaḥari-
kaggari-
kalmah[
kar-ši-ya[
katai-
kištu-
gullant-
kuwanzunašši-
*lallamuri-*²⁷
makalti-/makanti-
mitgaimi-
miumiu-
muhḥila-/muhḥuila-
mulati-
muriyala/i-
naḥiti-
ninattanni-
niniyami-
nu/pat/tar-ra-ti
parša-
paršiul-
paršulli-
partanni-
piḥaddašši-
piyantall(a/i)-

23. KUB XXV 50 obv ii 2: NINDA*al-li-na-[aš-ši-iš]* restored from unpublished duplicate 2201/g I 3 kindly communicated to me by Prof. Laroche.

24. KBo II 4 obv ii 22, rev iii 26, iv 4.

25. KBo IX 148: 8; KUB VII 54 obv i 5-6.

26. KBo XIV 89 rev iv 3 (NINDA*ḥu-ut-n[i-ik-ki]*) restored as homonym of DUG name on analogy of NINDA names: *ḥarši-*, *ḥuppara-*, *ḥurupi-*, etc.

27. KUB XXXII 128 i 8 (complete) with fragmentary KUB XXV 46 obv ii 12 and KUB XXVII 19 iii 5.

pulli-
punniki-
purpura-
šarama(n)-
šara marrant-
šar-ku-uš[
šarli-
šarnešnili-/šarrišnili-
šena-
*še-er-ku-ra-an-te-eš*²⁸
 cf. DUG*kattakurant-*
šiliwan-
šiluḫa-
šiwandanni-
šiwandananni-
šuppi-
takarmu-
takarti-
dannaš-
taparwašu-
*tarḫuntiti-*²⁹
tarpala-
tawaral-
tuburai-
tunaptu-
duni-
tunik-

turuppa-
tuzzi-
wagata-
wagataššan-
wageššar
walpailanni-/walpaimanni-
wantili-
warmannizi
warnaš
wiyattatar
wišta-
wištaṭnimi-
zannita
zapahī-
zappinni-/zipinni-/zinnipi-
ziggawani
zippulani-
zippulašši-
zippuriya[
zu-un-z[u-
 NINDA BABBAR : white
 bread
 NINDA BA.BA.ZA
 NINDA GIŠBANŠUR : table
 bread
 NINDA ERĪN.MEŠ : cf. *tuzzi-*
 NINDA GIBIL : fresh bread

28. KUB IX 2 obv i 19. Prof. Laroche has pointed out that the KU is drawn more like a MA. He would read it as *ma*, but to the writer the comparison with DUG*kattakurant-* is too compelling to ignore. In this case I am forced to conclude that the sign is carelessly drawn and that KU is intended to be read. This and other composite forms are discussed in *Or. NS* 35 [1966], pp. 394-395.

29. KUB XII 16 obv i 16 and KUB XX 12 : 3, 8, 10, contexts in which food products predominate. Comparing NINDA*Ninattanni-*, NINDA*šiwandanni-*, and NINDA.KUR₄.RA TUR d*Gul-aš-ša-aš*, I suggest that the *tarḫuntiti-* was likewise a loaf shaped into a statuette of the deity.

NINDA GŪ.GAL : bread from chick-pea flour	shaped like cattle & sheep
NINDA GŪG : (kukku-cake)	NINDA.KUR ₄ .RA Ī : bread with oil
NINDA.Ī : bread with oil	NINDA.KUR ₄ .RA IM-ZA : sour bread
NINDA.Ī.E.DĒ.A : (mersu-bread/cake)	NINDA.KUR ₄ .RA.ĤI.A KAx[U] EME 12 KAxUD. MEŠ ³³ : loaves shaped like mouth, tongue & 12 teeth
NINDA IM-ZA : sour bread	NINDA.KUR ₄ .RA ŠA GIŠKAK : loaf shaped like a nail
NINDA KAxUD ³⁰ : loaf shaped like tooth	NINDA.KUR ₄ .RA KU ₇ : sweet loaf
NINDA KASKAL-NI	NINDA(KUR ₄ .RA) LABKU : moist loaf
NINDA KAŠ ₄ : runner's bread	NINDA.KUR ₄ .RA URUNerik : bread baked in the town of Nerik
NINDA KU ₇ : sweet bread ; cf. <i>mitgaimi</i> -	NINDA.KUR ₄ .RA SA ₅ : red loaf
NINDA.KUR ₄ .RA : thick bread ; cf. <i>ḥarši</i> -	NINDA.KUR ₄ .RA ŠE : barley bread
NINDA.KUR ₄ .RA EME ³¹ : loaf shaped like tongue	NINDA.KUR ₄ .RA TUR : little loaf
NINDA.KUR ₄ .RA GA.KIN. AG : cheese bread	NINDA.KUR ₄ .RA U ₄ -MI :
NINDA.KUR ₄ .RA GE ₆ : dark loaf	
NINDA.KUR ₄ .RA GĪD.DA : long loaf	
NINDA.KUR ₄ .RA.ĤI.A ŠA GUD UDU- <i>ya</i> ³² : loaves	

30. See fig. 70 in A. Erman, *Ägypten u. Ägypt. Leben*, p. 223 for a tooth loaf.

31. KBo X 37 iii 36.

32. KUB X 21 rev iv 13-14. Compare the loaves in the form of recumbent livestock created by the personnel of the Egyptian royal bakeries depicted in A. Erman, *Ägypten und Ägyptisches Leben*², 224, fig. 71. This NINDA name confirms the interpretation of NINDA *ḥawiyašši*- as "loaf in the shape of a sheep" and invalidates the objections of J. Friedrich (*AfO* XXI ['66] 83-4).

33. KBo X 37 iv 31.

daily bread	bridle : KUŠKA.TAB
NINDA.KUR ₄ .RA ZĪZ :	bridled : <i>išmeriyant-</i>
emmer bread	bright : <i>ašara-, ḥarki-, lalukki-,</i>
NINDA.LĀL : honey bread	<i>lalukkiwant-, mišriwant-</i>
NINDA.LIBIR.RA ¹ : old/stale	bright, to make : <i>ašarešk-,</i>
bread	<i>lalukkišnu-</i>
NINDA MAR-RU : bitter	bring, to : <i>arnu-, peḥute-, uda-,</i>
bread	<i>uwate-, weda-, wiwida-</i>
NINDA SIG : thin bread	bronze : ZABAR, <i>ḥarašnu-</i> ^{36 a}
NINDA ZI.ARĀ-aš	brushwood : <i>ḥašduir-</i>
NINDA TAPPINNU : bread	bucket, wooden : GIŠBUGIN
from coarse barley flour	build, to : <i>parnawai-, tak(ke)š-,</i>
(Sum. dabin) ³⁴	<i>wete-</i>
break, to : <i>kinu-, lawar-,</i>	bull : GUD.MAḤ, GUDALŪ
<i>duwarnai-</i>	burglarize, to : <i>taya-</i>
breast (teat) : <i>tita(n)-</i> , UBUR	burn, to (intr.) : <i>war-</i>
breast-feed, to : <i>tittiya-</i> ³⁵	burn, to (trans.) : <i>warnu-</i>
bribe : <i>maška(n)-</i>	burned : <i>lukkant-, urenant-</i>
brick : SIG ₄ (phon. <i>kalpašša-??</i>) ³⁶	bury, to : <i>ḥariya-</i>
bride : SALĒ.GE ₄ .A	bush : <i>ḥaḥḥal-</i>
bride-price : <i>kušata-</i>	butter : Ī.NUN
bridge : <i>armizzi-</i>	buttocks : <i>arra- (?)</i>
bridge, to : <i>armizziya-</i>	buy, to : <i>waš-</i>

34. Incorrectly read by Kammenhuber and Friedrich (*HWb* Erg. 2, p. 24) as a "Hittite" (phonetic) NINDA name. Cf. CAD A¹, p. 238b *sub akalu*, lexical section.

35. KBo XIV 98 i 17 (cf. Goetze, *JCS* 18 [1964], 93).

36. Goetze's reading of the GN URULum-na-ḫi-la as URUSIG₄-na-ḫi-la (*JCS* 18 [1964], 92) raises the question of the identity of this GN with URUKal-pa-ašša-na-ḫi-la (KBo X 10 obv iv 7). If they are the same, then the phonetic reading of SIG₄ "brick" would be **kalpaššana-*. For the reading of the LUM/SIG₄ as GUZ in TÚGGUZ.ZA see Dietrich and Loretz, *WdO* III [1966], 228⁹⁷. The reading GUZ/*guz* would not, however, be appropriate in this GN. TÚGGUZ.ZA = Akkad. *i'lu* (CAD I, 90-1). The *i'lu* as chair covering should be compared with the *ῶας* of *Odyssey* XIX 97 f.

36 a. *RHA* f. 79 (1966), p. 181.

calf : AMAR
 call, to : *ḥalzai-, kalleš-, lamniya-, weriya-*
 calm, to : *galank-, palabša-*
 camp : KARAŠ, BĀD.KARAŠ
 campaign : *gim(ma)ra-, labḥa-, labḥiyatar, palša-/BAL-ša-*
 canal : *amiyar(a)-, artabḥi-, PA₅*
 capital crime : *ḥaršanaš aggatar*
 capture, to : *alš-, ep-*
 care for, to : *aršai-, ḥantiyai-, šaktai-*
 carpenter : LŪ NAGAR,
 LŪ NAGAR IŠŠĪ
 carry off, to : *karḫ-, peḥute-, peda-*
 carve, to : DU₈
 case (legal) : *ḥanneššar, uttar, DI(KUD)*
 castrate, to : *karš-, parkunu-*
 catch up with, to : *ḥapuš-, anda wemiya-*
 cease, to : *zinna-*
 celebrate (festivals), to : *ešša-, iya-, katta ḥamenk-*
 cella : Ē.ŠĀ (KŪ.GA)
 cellarius : LŪ ZABAR.DAB
 censer : *aḫrušḥi-*
 cereals : NUMUN.ḪI.A
 ceremony : *ḥazziwi-, ḥimma-*
 chaff : *ezzan-*
 chain : URUDUSĪR.SĪR
 chair : *kešḥi-, tapri-, zaḫurti-*
 chamberlain : *ḥamena-, LŪŠĀ.TAM, LŪ Ē.ŠĀ*
 change, to : *tameumaḥ-, waḥnu-*
 charge, to : *DĪNAM arnu-*
 chariot : *GIŠGIGIR, ḥulukanmi- (?)*

chariot-driver : *išmeriyaš iṣḥa-, taršipala-, LŪQARTAPPU*
 charm, to : *alwanzaḥ-, ḥuek-*
 chase, to : *šiyattaliya-*
 cheek : *paršina-*
 cheese : GA.KIN.AG, GA.KIN.
 KAK
 chest (body) : *taggani-*
 chest (container) : *GIGĀ (GIPISAN)*
 child : *ḥammaša (?) , ḥaššant-, DUMU*
 childless : *wannunmiya-*
 choke, to : *nuḥḥar-, tuḥḥai-*
 circle : *kaluti- (?) , a/irḥa-*
 cistern : *luli-, BURĪTU*
 city : *ḥappira-, URU*
 civilian captive : *arnuwala-, NAM.RA*
 claim, legal : *kattawatar, DI-šar*
 clan : *ḥaššatar, pankur (?)*
 clay : *purut-, puruteššar, wilan-, IM, GIR₄ (baked clay)*
 clean : *parkui-*
 cleanse, to : *šappiṣaraḥ-, parkunu-*
 clear (legally), to : *parkunu-*
 cloak : *adupli-, šeknu-, TUGBAR. DUL₅*
 close, to : *ḥatk-, iṣtap-*
 clothe, to : *iṣḥuzziya-, putalliya-, šai-, waš(šiya)-, šarkuwa-, anda zik-*
 clothing : *waš(ša)pa-, waššuwar*
 CLOTHING. For entire body.
adupli- : cloak
gapari- : light tunic
kariulli : full-length body veil

šarriwašpa : tunic (?)

šeknu : cloak

šepabi-

TŪG BAR.DUL₅

TŪG E.ĪB : cf. *gapari*-

TŪG GUZ.ZA : cf. *WdO* III
['66], 228⁹⁷.

TŪG.NĪG.LĀM

CLOTHING. Undergarments.

kaluppa-

CLOTHING. For the head.

ašuša : earring

išbiyal- : headband (?)

ištamahura- : earring

kupaḫi- : man's headgear

kureššar : woman's headgear

gurpiši- : helmet (?)

lupanni- : headband

AGA : tiara, crown

TŪGBAR.SI : cf. *lupanni*-

TŪGGABA

GAD IGI.ĪA : veil

ĪUB.BI : earring

TŪGSAG.DUL : cf. *kupaḫi*-

CLOTHING. Belts & sashes.

išbuzzi-

kušiši-/ *kušitti*-

maššiya- (TŪGŠĀ-GA-AN-DŪ)

maštaimmi-

TŪGĪB.LAL

TAḪAPŠU

CLOTHING. Footwear.

patalla- : sock (?)

patalḫa-

KAPALLŪ : hose (?)

KUŠE.SIR : shoe

TŪGGAD.DAM : leggings

ḪAR GĪR : anklet ;

cf. *patalḫa*-

CLOTHING. Unclassified.

ḫapušant-

ḫupra-

ḫuzzi-

iškalleššar : torn garment

kinanta-

kukkullaimmi-

ku-wa-a[*r*-

mazakanni-

mutalliya-

parnanna-

puwaliya-

šašta- : nightshirt (?)

šepabi- : kind of shirt

tawalga(n)-

te-er-ma-az

wattarwiza[

TŪGLUBĀRI¹ : "fine old
garment"

cloud : *alpa*-, *kammara*-, URPU

club : *ḫattala*-, GĪŠ-*ru*-, GĪŠTUKUL

coachman : *taršipala*-

cobbler : LŪĒPIŠ KUŠE.SIR

coil, to : *ḫulaliya*-

cold : *ekuna(nt)*-, KAŠŪ

cold (n) : *ekunima*-

cold, to become : *igai*- (Vmp)

collar : GĪŠSI.GAR, *kuttanalli*- (?)

collide, to : *anda šišša*-

colorful : DAR.A

COLORS :

andara- : blue

eḫlipakki-

ešḫarwant- : blood-red

ḫaḫlawant- : yellow-green

hanzana : black
harki : white
kunza :
kuwalin : dark blue (?)
marušan(m)a : red colored
mit(a/i) : red
dankui : dark, black (?)
 A.AB.BA : sea-colored
HAŠERTI : green
 SA₅ : red
 SIG₇.SIG_{7-i} : green
 ŽA.GĪN : blue
 comb, to : *kišai*
 comb : GIŠGA.ZUM
 come, to : *ar*-, *uwa*-
 command : *batrešsar*, *tapariya*-
 command, to : *šešhai*,
tapar(r)iya-, *watarnah*-
 commission, to : *weriya*-
 companion : LÚ/SALara-, ZAG-a-
 compel, to : GEŠPŪ-ah-
 compensation : *šarnikzel*
 compensation, to make : *šarnink*-
 compliance : *hapanzuwalatar*
 comply, to : *hap*-, *kariya*-, *kari*
tiya-
 concubine : *šašant*-, SALESIRTU
 CONDIMENTS :
 GA.RAŠSAR : leek
 GI.DŪG.GA
 SUM.SIKILSAR : onion
 ŠE.GIŠ.Ī : sesame
 ŠE.LŪSAR : coriander
 UKŪŠ : cucumber
 ŪTIN.TIR : cumin
 confidential : *kuništayalli*-
 conjure, to : *huk*-

conquer, to : *hullai*-, -za *tarh*-
 consent, to : *malai*-, *mema*-
 consider, to : *kappuwai*-
 conspiracy : *kupiyati*-, INIM BAL
 constriction : *pittul(iya)*-
 consultation : IR-liš, IR-TUM
 contain, to : ŠĀ-it *har*-
 contend, to : *hannittalweš*-
 contents : MELQĪTU
 contest, to : *hanna*-
 convene (intr.), to : *tarup*- (Vmp)
 cook (intr.), to : *zeya*- (Vmp)
 cook (trans.), to : *inu*-, *zanu*-
 copper : URUDU
 copper-worker : LÚURUDU.

NAGAR

copy (a tablet), to : *arha aniya*-
 cord : *išhamina*-, *išhimana*-,
kapina-, *pittula*-, *šuel*-,
šum(m)anza(n)-, *tiyamar*-,
 ŠU.SAR
 corner : *halhaltumar*-, TUBUQTU
 corpse : *anšaššiw*-, UZUGĪR.

PAD.DU

corral : *hali*-
 cough, to : *nubhar*-, *tubhai*-
 count, to : *kappuwai*-
 country : *gim(ma)ra*-, *utne*-
 courier : LÚ KAŠ₄.E
 court : *hannešsar*
 court, to bring to : *ittišai*-
 courtier : *parnalli*-, DUMU

Ē.GAL

courtyard : *hila*-, *hilatar*
 cousin : *anninniyami*-
 cover : *ištappulli*-, *kurka*-
 cover, to : *ištap*-, *kariya*-, *šah*-

- cow : GUD.ÁB
 crab : AL.LU₅.A
 cradle : *niniyalli-*
 craftsman : *ḥa(n)tantiyalli-*,
BĒL QĀTI, *BĒL GIŠTUKUL*
 create, to : *šam(ma)nai-*
 crescent : *armanni-*, UD.SAR
 crime : *ḥaratar* ; *waštai-*, *waštul-*
 crippled, to be : *karmalaššai-*
 crockery : *kenupi-*
 crook, shepherd's : LÚ SIPA-*as*
*GIŠturi-*³⁷
 crooked, to be : *lak-* (Vmp)
 cross, to : *zai-*
 crouch, to : *paršnai-*
 crouching : *paršnawant-*
 crow : *ĒRIBUMUŠEN*
 crown : *ḥaršanalli-*, AGA, GILIM,
KILĪLU
 crumble, to : *katta mummiya-*,
arḥa paršulai-
 crush, to : *ḥarra-*, *ḥašpa-*, *kuškuš-*/
kuwaškuwaš-, *lawar-*, *lippai-*,
malla-, *pakku-*, *pašihai-*, *puššai-*,
puwai-, *zab(ḥu)rai-*
 cry out, to : *alalanmai-*, *taškupai-*,
wiyai-, *wiwai-*
 cucumber : UKŪŠ
- cultivate, to : *aršai-/aršiya-*
 cultivated : *iyatniyant-*
 cultivated land : *arši-*
 cummin : ÚTIN.TIR
 (Luwian :) *tintinanti-*
 cupbearer : LÚQA.ŠU.DU₈.A,
LÚZABAR.DAB
 cured (meat) : *ḤÁD.DU.A*³⁸,
*KŪM*³⁹, *ŠĀBULU*⁴⁰
 curse : *ḥurtai-*, NAM.ERĪM
 curse, to : *arrabḥaniya-*, *ḥurta-*
 curtain : KUŠNĪG.BĀR
 cushion : *šarpa(šši)-*
 custom : *šaklai-*
 cut, to : *ḥattai-*, *arḥa ḥappešnai-*,
karš-, *garup-*, *kuer-*, *kukkurš-*,
mark-
 cut down, to : *karš-*
 cutting board : *GIŠzaluwani-*
- daily : UD-tili (*šiwattili*), UD-at
 UD-at
 dairyman : LÚĒPIŠ GA
 damage : *kurkurai-*, *kurkurimma-*
 damaged : *ḥarrant-*
 dance, to : *tarwai-*
 dancer : *tarwešgala-*, LÚ ḤUB.BI,

37. KUB XVII 8 rev iv 24.

38. UZU.ÚR.UDU ḤÁD.DU.A (KUB XXXIX 61 obv i 11), UZU ḤÁD.DU.A (KUB XIII 3 obv i 4). See also UZU.UDU<.ḤÁD>.DUMEŠ (KBo X 31 iii 31).

39. UZU.KŪM (KUB XXX 32 rev iv 10).

40. UZU.ÚR.UDU (KUB XXX 32 rev iv 10), *ARNABU* (KUB XXX 32 rev iv 11), and MUŠENḪLA (KUB XXX 32 rev iv 12) are modified by *ŠĀBULU* "dried, cured".

LŪ ḪŪB.BI, LŪ ḪUB.BÍ
 dandle, to : *kunk-*
 danger : *kuwayammant-*,
kuwayata-
 dangerous : *kuwayam(m)a-*
 dare, to : *ḫandalliyai-*
 dark : *kappant-*, *dankui-*
 dark, to be : *dankueš-*
 dark, to make : *dankuai-*,
dankunu-
 darkness (astronomical) :
 AN.TA.LŪ
 date (fruit) : GİŠZŪ.LUM,
 ASSANNUSAR
 daughter : DUMU.SAL
 day : *ḫalli-*, *šiwat-*
 dawn : *kariwariwar*, *karuwariwar*
 dawn, to : *ḫarwanai-*, *luk-*
 dead : *akkant-*, GIDIM
 deaf : *duddumi-*, LŪ/SALŪ.ḪUB,
 GEŠTU NU.GÁL⁴²
 deaf, to be : *duddumeš-*
 death : *akkatar*, *ḫengan-*, UG₆
 deceit : *maršatar*
 deceitful : *marša(nt)-*, *maršašša-*
 deceive, to : *appalai-*, *appali da-*,
maršab-, *maršanu-*
 decide, to : *ḫanna-*
 decide in favor of, to : *šarazziyah-*,
šarlai-
 deduct, to : *karš-*
 deep : *ḫallu-*

deer : LULĪMU
 defame, to : *išḫunai-*, *išḫunab-*,
paknu-
 defeat : *ḫullanzatar*
 defeat, to : *ḫullai-*, *-za tarḫ-*
 defecate, to : *kamarš-*
 defect, to : *allalla pai-*
 defile, to : *ḫarra-*, *paprai-*, *paprab-*
 defiled : *gullakuwant-*, *paprant-*
 delay (intr.), to : *ištantai-*,
ištantanu-, *zalukeš-*
 delay (trans.), to : *zaluganu-*
 delimit, to : *irḫai-*
 deliver (a baby), to : *ḫaš(ša)nu-*
 demon : *tarpi-*
 demote, to : *teḫnu-*
 deport, to : cf. banish
 deportee : *arnuwala-*
 depose, to : *arḫa tittanu-*
 desert, to : *dameda auš-*,
allalla pai-, *parašai-* (?)
 designate, to : *iškunab-*, *šešḫai-*
 desire, to : *ilaliya-*, *wek-*
 destroy, to : *ḫarganu-*, *ḫarnink-*,
ḫašpa-, *lawar-*, *zinna-*
 destruction : *ḫarga-*, *ḫargatar*
 determine, to : *ariya-*, *ḫanda-*,
mitai-
 dew : *warša-*
 diaphragm : *ḫabreššar*, *ḫabri-*
 die, to : *ak-*, *ḫark-*, *mer-*, BA.UG₆
 difficult : *arḫuwant-*, *ḫatku-*

41. KBo XV 9 iii 13, 14.

42. KUB XVIII 16 ii 1 and possibly KBo X 10 rev v 13. Literally :
 "he who has no ear". Compare LŪ IGINU.GÁL "blind man".

nakki-
 difficulty : *arpuwatar*, *nakkiyatar*
 dig, to : *padda-*
 diorite : NA₄ESIG⁴³
 dip up, to : *han-*
 directions (compass) :
 ipattarmayan : west (?) ;
 astray (?)
 tar-aš-me-ni
 ú-du-me-ni
 IM.GAL (for IM.GĀL?)⁴⁴
 south wind
 [IM.KUR.RA]⁴⁴ : east wind

IM.MAR.TU : west wind
 ŠŪ.A dUTU-aš : east (?)
 dUTU-i DINGIR-LIM-an :
 east (?)
 IMELTĀNU : north wind
 ŠĒT dUTU-aš : east
 dirty : *iškunant-*
 disappear, to : *šamen-*
 disapprove of, to : *markiya-*
 disc : *šittar-*, AŠ.ME
 disease : *inan-*, *irman-*
 DISEASE, Kinds of.
 *burnapišta-*⁴⁵

43. KBo II 8 rev iii 28 : NA₄NA₄MEŠ KAL equals NA₄ESIG "diorite". (ŠL, II, 322 : 37).

44. IM.GAL ("great wind", as it stands) is most likely to be interpreted as a "phonetic" writing of IM.GĀL "south (wind)". This may be determined by two lines of evidence. First, in the Hittite fragment of the Gilgamesh Epic concerned with the fight against Huwawa (KUB VIII 53 + KBo VI 1 ; Cat. 228 : 4 : A) the two heroes are aided in their fight by eight winds which buffet Huwawa. Of the eight only six are preserved in the extant texts. They are : the IM.GAL, the north wind (*eltānu*), [the . . wind, the . . wind,] the gale wind (*siqsiqqu*), the cold wind (*šuruppú*), the storm wind (*ašamšūtu*), and the hot/bad wind (*anḫullu*). These eight winds can be divided neatly into two classes. The first four winds are compass directions, and the second four are other types of wind such as hot, cold, gale and storm winds. The first four winds one can reconstruct as south, north, east and west : IM.GAL (for IM.GĀL), IM *eliānu*, [IM.KUR.A (IMšadū), and IM.MAR.TU (IMamur-rū)]. For a similar list of winds which aid Marduk in his battle with Tiāmat see *Enūma Eliš* IV, 42ff. Note in particular the first four winds enumerated in the list : IM.GĀLLU, IM.SISÁ (*eliānu*), IM.KUR.RA (*šadū*), IM.MAR.TU (*amurru*). The second line of evidence is the moon text KUB XXIX 11 obv ii 14, where we read : "if you see the moon and its horn is turned toward the IM.GAL, . . ." Certainly in such a context a compass point ("south") fits better than "great wind".

45. For the correct reading of the HAR sign in this term compare the "resolved" spelling [b]u-ur-na-pi-iš-ta-an (KUB XXXVI 49 obv i 5).

- ḥaršanaš* GIG
kardiyaš GIG
genuwaš GIG
ša GİR.MEŠ GIG
ša IGI.ĪLA GIG
ša SAG.DU GIG
ša-aš GIG
ša ŠU-TI GIG
 disentangle, to : *arḥa lai-, partai-, šarai-*
 dislodge, to : *peššiya-*
 dismount, to : *katta tiya-*
 disown, to : *mimma-, para šuwai-*
 disparage, to : *tepnu-*
 display, to : *tekkuššai-, tekkuššanu-*
 dispose of, to : *mutai-, arḥa peššiya-*
 disrobe, to : *-za arḥa nekumantai-*
 distant : *tuwala-*
 distribute, to : *mark-, šarra-*
 district : *maniyahḥai-, telipuri-*
 ditch : *amiyar(a)-, patteššar*
 divide, to : *ark-, šarra-*
 divine : *šiunali-*
 divorce, to : *šuwai-*
 divulge, to : *para armizziya-, para mema-*
 do, to : *anniya-, ešša-, iya-*
 dog : UR.GI₇, UR.GI₇ SAL.AL.
 LAL², UR.TUR
 door : GIŠIG
 DOORS.
araša/i- : inner door
luštani- : postern gate
 dough : *iš(ša)na-*
 dough, shreds of : *šarli-, taluppi-*
 dough, smeared with : *iššanawant-*
 dove : *zinzapu-, TU.TURMUŠEN*
 downstream : *ĪD-an* GAM
 dowry : *iwaru-*
 drag, to : *ḥuittiya-*
 drain-pipe : *ḥeyawalla-, GIŠPISAN*
 dramatization (cultic) : *ḥazzziwi-*
 draw (a design), to : *gulš-*
 draw (a bow), to : *ḥuittiya-*
 draw (a dagger), to : *GĪR-an takš-*
 dreadful : *šapidduwa-*
 dream : *tešḥa-, zašḥai-, Ū*
 drink, to : *eku-, ḥaššik-, nink-, šarap-*
 drinking horn : SI(.NAG)
 drinking reed/tube : GI.A.DA.
 GUR, KÁŠ.ŠI GI-aš, ŠULPU
 drip (intr.), to : *zappiya-*
 drive (animal), to : *nama-, penna-, unna-*
 drive (a coach), to : *tarši-*
 drought : *tepšawatar*
 drunk, to become : *nink-*
 dry : *ḥadant-, tepšu-, Ê.A*
 dry, to be : *ḥat-, ḥateš-*
 dry, to make : *ḥadanu-, ḥatenu-, ḥatnu-*
 dry land : *ḥadant-*
 duck : MUŠEN.GAL
 duckweed : *ḥalenzu-*
 dumb : *karuššiyan-*
 dumb, to be : *karuššiya-*
 dump : *išwanalli- (?)*, *ukturi-*
 dung : *šakkar, šalpa/i-, zakkar, IM-a-, gamaršuwant-*

- dust : SAĤAR.ĤI.A
 each : *ḥumant-*
 each other : *araš aran, araš ari*
 l-aš l-an
 eagle : *ḥara(n)-*, ĀMUŠEN
 ear : *ḥazzizzi-*, *ištamana-*, GEŠTU
 ear-plug : *eḥurati-*
 earring : *ištamahura-*, ḤUB.BI,
 ašušā-
 earth : *tekan-*, *daganzipa-*
 eat, to : *azzik-*, *ed-*, *išpai-*, *karap-*
 ebony : GIŠESI⁴⁶
 eclipse : AN.TA.LŪ (?)
 ecstatic : LŪšuniyant-,
 LŪ DINGIR-LIM
 eel : MUŠ
 either...or : *naššu...našma,*
 -akku...akku
 elder : LŪ ŠU.GI
 elope, to : *pittenu-*
 emperor : LUGAL GAL
 empty : *šannapili-*, *dannara-*,
 dammatta-
 empty, to be : *šannapileš-*,
 dammatteš-
 empty, to make : *šara šannapilab-*,
 dammattab-
 empty-handed : *šannapili-*
 encamp, to : *pawar-*, *tuzziya-*
 enclose, to : *ḥališšiya-*, *takkaliya-*
 enclosed : *takkaliyant-*
 endow, to : *aššanu-*
 endure, to : *menabḥanda auš-*,
 išpart-, *mat-*
 enduring : *ukturi-*
 enemy : *ḥarpanalli-*, *kurur-*,
 LŪ.KŪR
 engrave, to : *ḥazziya-*
 enjoyment : *tuškarat-*
 enrich oneself, to : NĪG.TUKU
 enslave, to : GEMĒ-*ab-*, ĪR-*ab-*
 entertainment : *tuškarat-*
 enthronement : LUGAL-*uiznanni*
 ašatar
 enthusiasm : *ḥalwammār*
 entire : *ḥumant-*, *panku-*,
 dapiya(nt)-
 envier : *aršanatalla-*
 envious : *aršanant-*
 envy, to : *aršaniya-*
 equal : *annawali-*, LUGAB.A.RI,
 ZAG-*aš UKŪ-aš*
 equalize, to : *takšatniya-*
 equip, to : *aššanu-*, *ḥandai-*
 erect, to : *pašk-*, *šannmai-*, *tittanu-*
 escape, to : *arḥa buellai-*, *išpart-*
 eunuch : LŪ SAG
 Euphrates River : 𐎶𐎵 *Mala*
 every : *ḥumant-*
 evil : (n) *ḥaratar*, *ḥurkel-*,
 idalawatar, *kallarāt-*, *kallaratar*,
 waštai-, *waštul-*
 evil (adj) : *ḥabḥaršanant-*,
 ḥuwappa-, *idalu-*, *idalawant-*
 evil, to become : *idalaweš-*
 evil, to do : *idalawab-*

46. With good reason Goetze probes for a different identity for this tree, suggesting perhaps "willow" (JCS 10 [56], 36-37⁵⁶).

exalt, to : *šarazziya-*, *šarlai-*,
parganu-
exchange : *puḫukari-*
excrement : see dung
exempt : *arawa-*, *arawanni-*
exonerate, to : *parkunu-*
expedition : *gim(ma)ra-*, *lahḫa-*,
lahḫiyatar, *lahḫima-*, BAL-ša-,
KASKAL
expel, to : *watkunu-*, *arḫa wiya-*
expire, to : *kišt-*
exploit : LÚ-natar
expropriate, to : *šešḫai-*
extinguish, to : *kištanu-*
extinguished, to be : *kišt-*
extradite, to : *para nai-*, *para pai-*
extricate oneself, to : *arḫa buellai-*
eye : *šakui-*, IGI
eye, pupil of : *tiiti-*
eyebrow : *ennera-*, ŠŪR ĪNI
eyelash : *laplipa-*, *laplipanza-*
eyelid : KAPPI ĪNI

face : *meni-*, IGI.ḪI.A-*i-*
face, to make a : IGI.ḪI.A *iya-*
faeces : see dung
fail, to : *arḫa mer-*
failure : *menu-* (??)
faithfulness : *ḫandat-*

falcon : *kallikalli-*, SŪR.DŪ.
AMUŠEN
fall, to : *mauš-*
fall upon, to : *šarḫ-* (?)
fallow, to let lie : *arḫa peššiya-*
false : *marša-*, *maršant-*, *maršašša-*
false, to be : *maršai-*, *maršeš-*
falsify, to : *maršaḫ-*
fame : *walli-*
family : *ḫanšatar*, *ḫaššatar*, MĀS
famine : *kašt-*, ŠĀ.GAR
far : *tuwala-*
farmer : LÚENGAR
farmyard : *ḫilatar* (?)
fasten, to : *išgar-*, *damenk-*
fasting : *tangarant-*
fat (adj) : *warkant-*
fat (n) : (*w*)*appuzzi-*, Ī, UZU.Ī
fat bread : *ḫarazuta-*
father : *atta-*, A, A.A, ABU
father-in-law : LÚEMU,
LÚḪATĀNU
fatherly : *attalla-*
fatigue : *tariyašḫa-*
favorable : ŠE, SIG₅
favorite : *aššiyan-*, *ištanzana-*,
kardiyaš DUMU, NARAMU
fear : *alalima-*, *kuwayati-*, *naḫḫan-*,
naḫšarat-, *naḫšar-*, *weritema-*,
*wetma-*⁴⁸
fear, to : *ḫatukeš-*, *naḫ-*, *naḫšariya-*

48. The noun *wetma-* (Nc) found in KUB XXIX 1 obv ii 19 is paralleled in KUB XXIX 1 obv ii 34 by *weritima-* "terror". It is hardly a scribal error for *weritima-*, but it may very well represent a contracted pronunciation, also exhibiting the famous "weak Hittite *r*". HE² § 30b).

fear, to make : *batuganu-*
 fearful (terrifying) : *batuki-*,
naḥṣariyawant-, *ṣapidduwa-*
 feed, to : *etriyanu-*, *adanna pai-*,
ḥaššungai-
 ferment, to make : *ḥarnamniya-*
 fermentation : *ḥarnammar*
 fermented : *ḥarnant-*,
iṣu(wa)nant-
 fertility (ability to bear child) :
annitalwatar ⁴⁹
 festival : EZEN
 FESTIVALS :
 EZEN *AYALI* : of the stag
 EZEN *AYARI* : of the *ayaru-*
 plant ⁵⁰
 EZEN *ANTAḤŠUM* : kind of
 onion ⁵¹
 EZEN *arḥa pawaš* : of going
 forth
 EZEN *arunitaš* : of the sea
 EZEN *ašanayaš*
 EZEN *ašannaš* : of enthronement
 EZEN *Aškašepa* : of ^dAškašepa
 EZEN *ašraḥitaššiš*

EZEN *eššayaš*
 EZEN *ḥabrannaš* : of ingathering
 EZEN *ḥalziyawaš* : of invocation
 EZEN *ḥamešḥi* : in the spring
 EZEN *ḥar-na-ya-ya-aš*^{SAR}
 EZEN *ḥarpaš* : of sheaf
 EZEN *ḥarpiyaš* : of the
 sheaf (?)
 EZEN *ḥaršiyalliyaš* : of the
 DUGḥ.
 EZEN *ḥaššumaš* : of giving
 birth (?)
 EZEN *Ḥadauri* : of ^dḤadauri
 EZEN *ḥewaš* : of rain
 EZEN *ḥiyarraš* ⁵²
 EZEN *ḤU-UL-LA-NU* ⁵³ :
 of wool (?)
 EZEN *ḥuwašiyaš* : of the baetyl
 EZEN *ippiyaš* : of the *ippiyaš*
 plant
 EZEN *Iṣuwaš* : of the land
 of Iṣuwa (?)
 EZEN *ITU* : monthly festival
 EZEN *ḤUR.SAGKantariyaš*

49. The reading *annitalwatar* is to be preferred to *anniriwatar*, because of the analogous ending of *ḥannitalwa-*, *ḥannitalwana-*, and *ḥannitalweš-*.

50. Add this festival name to the discussion of *ayaru* A in *CAD* A¹, pp. 229-230.

51. *AHw*, I, 50a and *CAD* I 139a *sub imtaḥšu*.

52. Could this possibly be a month name? Compare the month name *Ḥiyaru* at Alalakh, Nuzi, and Ugarit, which corresponds to Babylonian *Ayyaru* (*UT*, p. 401; *ArOr* 10 [38], 56-58).

53. An Akkadian word *ḥullānu* (*CAD* Ḥ, 229a; *AHw*, I, 354a) denotes a blanket of linen or wool, but it is attested in Akkadian only from Middle

EZEN <i>garanaš</i>	DU- <i>aš</i> : of the head of the
EZEN ŠA KASKAL URUNe-	year
rik : of the pilgrimage to	EZEN GIŠmuttabilaš
Nerik	EZEN nuntariyašḫaš
EZEN genzu dU URUGurša-	EZEN para tarnummaš
mašša : of the merciful acts	EZEN pulaš : of the lot
of the storm god of G.	EZEN puraš
EZEN GIŠGEŠTIN tuḫšuwaš :	EZEN GIŠBURU : of harvest
of the grape harvest	EZEN purulliyaš
EZEN KILAM : of the gate	EZEN pudabaš
EZEN GIBIL : new festival,	EZEN SAG-ya-ma NA ₄
or of newmoon	EZEN SAL.LUGAL : of the
EZEN GUNNI : of the hearth	queen
EZEN KUNZI	EZEN SILÁ : of (the) lamb
EZEN GURUN : of the fruit	EZEN šaḫḫanaš
(-tree)	EZEN šakuwaššara-
EZEN Ku-ša-ru : of URUKuš-	EZEN ḪUR.SAGŠamatnuwa
šar or of dKušaru	EZEN ŠE ₁₂ -aš : of winter
(Kothar) ? ⁵⁴	EZEN ŠE ₁₂ ḫarpiya : of winter-
EZEN KUŠŠĪ : of winter	harvest
EZEN lilaš : of expiation (?)	EZEN šeliyaš : of the grain
EZEN LÚ.MEŠ ŠU.GI	heap
EZEN URUMalella	EZEN ŠU.KIN(DÛ) : of the
EZEN MU : of the year	ḫarbu plow (?)
EZEN MU-aš meyanaš : of the	EZEN šu-um-ma-[-
side of the year, i.e. New	EZEN šuppayaš LÚSANGA :
Year's	of the holy priest
(EZEN) MU.KAM-aš SAG.	EZEN dabiyaš

Babylonian on, so that its derivation from Hittite *ḫulīya-/ḫulana-* "wool" must be considered. GNs *ÍDḪulaya*, *ÍDḪulana* and *URUḪu-u-la-an-[-* (KUB XXXI 17 : 3) must also be considered. Perhaps it is a festival of shearing the sheep.

54. The spelling with a single *š* militates against equation with the GN. Since the Canaanite deity *dElkunirša* was included in the cult at *Ḫattušaš*, there is no reason why *dKušaru* (alphabetic *kīr*) should not also have been adopted (KUB XXVI 66 rev iii 16).

- EZEN *Taggantipu*
 EZEN TAR-ša-aš or HAŠ-ša-aš
 EZEN *Dašhapuna* : of dTašha-puna
 EZEN *tethešnaš* : of thunder
 EZEN *tetħuwaš* : of thunde-ring
 EZEN GIBIL *tiyawaš* : of appearing
 EZEN GIŠTIR : of the forest
 EZEN DUG : of the vessel
 EZEN *duškaratta*
 EZEN Ū.BURU : of the harvest
 EZEN LŪ.MEŠ *upatiyaš*
 EZEN *witaššaš* : of the year ; annual
 EZEN *zeniyaššiš* : of the winter
 EZEN ZUNNI : of the rain
 EZEN ZUPPARI : of the torches
 fetter : *patalħa*-
 fettered : *annanuzziyant*-
 fever : *tapašša*-
 feverish : *tapašuwant*-
 few : *kappuwant*-
 few, to be : *tepaweš*-
 field : *gim(ma)ra*-, *kuera*-, *terippi*-, A.ŠĀ, A.GĀR, LĪL
 fig : GIŠPEŠ
 fight, to : *argatiya*-, *ħulħuliya*-, *walħ*-, etc.
 fill, to : *šunna*-, *šuwai*-
 filter, to : *šešariya*-
 find, to : *wemiya*-
 fine : *šarnikzel*-, *waštulaš*-, *zankilatar*
 fine, to : *zankila*-
 finger : *kalulupa(nt)*-
 fingernail : *šankuwai*-, *šankuwayant*-
 UMBIN
 finish, to : *karp*-, *zinna*-
 fir tree : *eya(n)*-
 fire : *paħħur/paħħuwar*-, *ħappina*-(?) IZI
 fire, to set : IZI *ašeš*-, *lukkai*-, IZI *peda*-
 firm : *ukturi*-
 firm, to make : *ukturiyaħ*-
 first : *ħantezzi*-, IGI-zi-
 first (adv) : *ašma*
 firstfruits : *ħuelpi*-
 fish : *parħu*[]-, KU₆-u-
 fish, kinds : *arunaš* GU₄.MAĤ-aš
 fish scale : QULIPTU
 fisherman : LŪ ŠU.PIŠ
 fist : GEŠPŪ
 flame : *ħappina*-(?)
 flaw : *ħazziyaššar*
 flee : *ħuwai*-, *parš*-, *piddai*-
 flee, to make : *ħuenu*-, *paršanu*-
 fleece : SĪGešri-, SĪG, KUŠ.UDU
 flesh : UZU
 flood : *ħunħumazzi*-, *ħunħuwan*-, *karit*-, *šarħul*-
 floor : *ħuimpa*-(?), *daganzipa*-
 flour : ZĪ.DA, SIMMIDU, SIQUQQU
 flow, to : *arš*-, *aršiya*-, *arħa*-
tarpaša-
 flow, to make : *aršanu*-
 flower : *alel*-
 fluids : *iyara*

flute : GI.GÍD
 foal : MURU
 fodder : *etri-*, *ḥaššunga-*, *paḥšuil-/*
paššuil-, *dukkanzi-*, ŠĀ.GAL,
 ŠĀ.DAG (?)

fog : *kammara-*, IMBARU

follow, to : *appan ep-*, *appan tiya-*

FOODS (marked with UTÚL) :

agaḥalanti-
ḥapalzel-/ḥapalzer-
ḥapattulli-
ḥaramma-
ḥurutel-
kappara-
gangati-
marḥa-
nirikkīša-
paršur-
šampukki-
šiyam(m)i-
tuwali-
 UTÚL
 NINDAUTÚL
 UZUUTÚL

UTÚL ERÍN.MEŠ
 UTÚL GŪ.GAL.GAL
 UTÚL Ī
 UZUUTÚL MÁŠ.GAL
 UTÚL SAR
 UZUUTÚL UDU

fool : *marlant-*

foolish : *marlant-*

foolish, to be : *marleš-*

foolishness : *marlatar*

foot : *pata-*, GĪR

footstool : GĪŠGĪR.GUB

forbid, to : *markiya-*

forehead : *ḥant-*, *ḥanza*

(Nn *s*-stem)⁵⁵, SAG.KI

foreigner : UBĀRU⁵⁶ (client)

forest : *tieššar*, GĪŠTIR

forfeit, to : *šamen-*

forget, to : *karš-*, *arḥa paškuwai-*

forgive, to : *ḥaratar la-*

fork (in road) : KA.GĪR.

KASKAL

form : *ešri-*, ALAM

former : *annal(a/i)-*, *karuili-*

55. For some reason, although J. Friedrich has made use of the evidence published by Goetze in *JAOS* 74 [1954], p. 188 in support of a neuter *s*-stem noun *ḥanza* "front, face" separate from the well-known common gender noun *ḥant-*, he fails to list it as such in *HWb Erg.* 2, p. 11 and simply subsumes the new data under the lemma *ḥant-*, a neuter noun. But surely a nom.-acc. form *ḥanza* points rather to an *s*-stem.

56. See E. von Schuler, *RHA* 72 [1963], pp. 45-46 and fn. 17, who stresses the distinction between the UBĀRU such as Takuhli, who represents the king of Ugarit at the Hittite court and has legal access to the Hittite temples and cult, and the "foreigner" pure and simple (LÚ *arabzenaš* UL-aš URUḤattušaš), who has no legal access to the cult at Ḥattušaš. Friedrich's comparison of the former type with the מִלִּי of the Old Testament is very apt.

formerly : *annaz(a)*, *annišan*,
karu, *tapešni*
 fortified : BĀD-*ant*-
 fortify, to : BĀD-*ešnai*-
 fortress : *ḫalzi*-, *gurta*-, *šaḫeššar*,
 BĀD-*eššar*
 found, to : *tittiya*-
 foundation stone : *kupti*-,
šamana-, ŪR
 fountain : *šarḫul(i)*-, GIŠDĪM
 free : *arawa*-, *arawanni*-, ELLU
 free, to be : *araweš*-
 free, to make : *arawab*-
 fresh : *ḫuelpi*-, *newa*-, GIBIL,
 RAṬBU
 fresh, to make : *miyanu*-
 friend : LÚ/SAL-*ara*-, *šaggant*-
 friendliness : *išḫaššarwatar* (?),
miumar
 friendly : *išḫaššarwant* (?)
 friendly, to be : *aššīyanu*-,

išḫaššarwab (?),
išḫaššarweš (?)
 frightening : *ḫatugi*-,
naḫšariyawant-, *šapidduwa*-
 frighteningly : *ḫatuga*, KAL-*ga*
 frit : ANZAḪHU
 frog : *akuwakuwa*-, BĪ.ZA.ZA⁵⁷
 frown, to : *tarkuwai*-
 fruit : GIŠGURUN, INBU,
 GIŠ*lahḫurnuzzi*-, *šeša*-
 FRUITS :
ḫaššigga : kind of fig (?)⁵⁸
karpina : pear tree (?)
laššumi-⁵⁹
liti : an oily plant (?)⁵⁸
maršigga : kind of fig (?)⁵⁸
muri : grape cluster
paini : tamarisk
paizzinna-⁶⁰
parḫuena : sweet plant pro-
 duct (?)

57. As Sumerian loanword in Akadian, compare *bizazû* in CAD B, p. 297.

58. Otten (TR, p. 134) suggests that GIŠ*ḫaššigga*- is the Hittite counterpart of the Akkadogran GIŠLE-E-TI. It is not, however, certain that the latter is to be read as Akkadian. Furthermore, GIŠ*ḫaššigga*- does not appear to be an oily plant, as does GIŠ*leti*-. It is quite possible that GIŠ*ḫaššigga*- and GIŠ*maršigga*- are different varieties of the same basic type of fruit, as indicated by the *šigga*- component which they share. For the independent existence of this *šigga*- compare GIŠ*šigga*- (IBoT II 47 rev iii 9; 48 obv 9), DUG*šigga*- (KUB XVII 28 obv i 26), and *šiggašigga*- (KUB IX 4 rev iii 26). If the two kinds of fruit should prove to be types of fig, then one might profitably compare Greek συκή and Mycenaean *su-za* (for **sukya*; Docs., p. 408).

59. Possibly a fruit in view of *laššumiyaš* NUMUN-*an* "seed of a *laššumi*-" (KUB XXXV 79 obv i 4).

60. *Pa-iz-zi-in-na-aš* (nom. sg.) in list of fruits (KBo X 34 i 17). Probably the same as the 1/2 ZÍZ *pá-i-zi-ni* listed in AT 436 : 5.

<i>šammamma</i> - ⁶¹	ḤAŠḤUR.ERÍN.MEŠ ⁶⁶
<i>šapšama</i> - ⁶² : sesame	ḤAŠḤUR.KUR.RA : apricot
<i>dammašbuel-</i>	ḤAŠḤUR : apple
<i>tanbara/i</i> - ⁶³	GIŠPÈŠ : fig
<i>warawara</i> - ⁶⁴	ŠE.GIŠ.Ì : sesame
GIŠGEŠTIN : vine ; grape	GIŠŠENNUR : medlar
GIŠGEŠTIN ḤĀD.DU.A :	GIŠŠINIG : tamarisk
raisin	NU.LUḤ.ḤA :
GIŠGIŠIMMAR ⁶⁵ : date palm	Asa foetida (?) ⁶⁷

61. A *Kulturwort* : compare Akkadian *šammaššammu*, Hurrian *šumišumi*, Ugaritic *šmn*, and Mycenaean Greek *sāsama* (*Docs.*, p. 408). Identification of the Hittite term was made by Goetze (*JAOS* 74 [1954], p. 190) followed by Otten (*TR*, p. 134f.). Its Sumerogram in the Hittite texts is ŠE.GIŠ.Ì (*TR*, p. 134, fn. 3). From the occurrences of the phonetic spelling we learn that the *šammamma* contains oil (KUB XVII 13 obv ii 9) and that it possesses a pod which contains seeds (*parštebuš*; KUB XXXIII 68 obv ii 8ff.).

62. Listed with other fruits in KBo X 34 i 14 as *ša-ap-ša-ma-aš*. Cannot be variant spelling of *šammamma*, since *ša-ma-ma-na-aš* occurs in the same line.

63. Possibly a fruit, though not certain. Occurs only in *Papanikri* obv ii 24, where after one half *PARISU* of emmer is poured onto a *gurtal*-tray, on top of it is placed a small cheese, figs, *ta-an-ḫa-re-eš-ša*, one blue, woolen glove, etc. No comment is given by Sommer & Ehelolf on p. 54 regarding *tanbareša*, nor is it listed in *HWb* or either of the *Ergänzungshefte* 1 and 2. Syntactically the word could be either an adjective qualifying the preceding GIŠPÈŠ or another noun in the series. In either case the final *a* probably represents the copula, so that the dictionary entry would be *tanbara/i*.

64. Listed with the fruits in KBo X 34 i 17.

65. In the lexical text HT 42 rev 15 : ŠA GIŠGIŠIMMAR-aš še-e[-ša-aš] (*MSL* III, p. 58), cf. *RHA* f. 79 ('66), p. 161.

66. Found in IBoT I 36 obv ii 3, 7, 50, 54, 58. For ERÍN.MEŠ (*tuzzi*?) with foodstuffs compare NINDA.ERÍN.MEŠ and NINDA *tuzzi*- (Werner, *OLZ* 1954, col. 297 and Kammenhuber, *Hipp. Heth.*, p. 32, fn. 128).

67. Listed with dates, figs, and raisins in KBo XIV 142 rev iii 26, 32, and along with honey (*DI-IŠ-PA* in line 4) measured by the GÍN in HT 75 obv i 3. According to R.C. Thompson (*DAB*, pp. 352-9) NU.LUḤ.ḤA equals Akkadian *Únuburtu*, which he identifies as *asa foetida*.

GIŠZÚ.LUM⁴¹
 ZU.LUM.MA : date (?)⁶⁸
 ASANNUSAR : Tilmun date
 NURMŪ : pomegranate⁶⁹
 SERDU : olive (spelled :
 ZÉ-ER-DU₄)
 ZŪPU : origanum, hyssop⁷⁰
 fruit-bearing : *miyant-*,
miyantiyala-
 fruit harvest : *šešatar*
 fugitive : *buyant-*, *pittiyant-*,
MUNNABTU
 full : *šu-*, *šuwant-*, *šuwaru-* (?)
 fuller : LÚ.TŪG, LÚ.TŪG.GAZ
 furrow : *aggala-*, AB.SIM
 future : *appašiwat-*, EGIR.UD.
 KAM EGIR-U₄-MI

gall bladder : UZUZĪ
 gall duct : *nipašuri-*
 garbage : *mudan-*

gardener : LÚNU.KIRI₆
 garment : *waš(ša)pa-*, *waššuwar*,
 TŪG
 GARMENTS : cf. CLOTHES.
 garrison : *ašandula-*
 garrison, to : *ašandulai-*
 garrisoning : *ašandulatar*
 gasp, to : *tubḫai-*
 gate : *aška-*, *ḫilanimar*, *ḫilamnant-*,
kaškaštipa-, KÁ, KÁ.GAL,
 KI.LAM
 gatekeeper : *ḫilamma/i-*,
ḫilammatta-, LÚ NI.DU₈
 gather (trans.), to : *kinai-*, *liššai-*,
ninink-, *tarup-*
 gem-cutter : LŪ BUR.GUL⁷¹
 gentle : *miu-*
 gentle, to be : *mieš-*
 ghost : *akkant-*, GIDIM
 gift : *uppeššar*, *maška(n)-*, ṬATU
 girl : SALḫazgara- (?), DUMU.
 SAL, KI.SIKIL
 give, to : *pai-/piya-*

68. Cf. note 41.

69. Aside from the one reference to NURMŪ in *HWb*, p. 311, the following citations can be given : GIŠNU.ÚR.MA/GIŠNU.ÚR-MA (KBo X 34 i 18, 20), [GIŠ]NU.ÚR-MA (KUB XXXV 79 obv i 5 ; *LTU*, p. 75), and GIŠNU[RMU] (139/d I 8ff. ; *TR*, p. 134). The Akkadian (?) term NURMŪ is in all likelihood to be connected with the Ugaritic cognate *lrmn* and Akkadian LURMŪ (*AHw*, I, pp. 564-5).

70. GIŠZU-U-PA in KBo X 34 i 17 is the ZŪPU of *CAD Z*, p. 163, which in Akkadian documents is attested only for Neo-Babylonian. Compare also Hebrew צִיפּוֹן and Greek ὕσσωπος.

71. LŪ BUR.GUL (KUB XXXVIII 12 obv i 2) and possibly BUR.GUL (KUB XXX 62 obv 2).

glaze : *zapzagai-/zapziki-*
 glory : *walli-*
 glove : *šIGkišri-* (?)
 glow, to : *lap-*
 glow, to make : *lappinai-, lapnu-*
 glower, to : *tarkuwai-*
 go, to : *iya-, iyamai-, pai-, penna-*
 goad, to : *tatrah-*
 goat : *MÁŠ, MÁŠ.GAL, MÁŠ.*
 TUR, ŪZ
 god : *šiu-/šiuuni-/šiwam(i)-,*
 šiwant-, DINGIR
 gold : *GUŠKIN*
 good : *aššu-, aššuwant-, lazz(a)i-,*
 SIG₅
 goodness : *aššu-, aššul-, aššulatar,*
 aššuwatar, SIG₅-atar
 goods : *aššu-*
 gore, to : *walḫ-, GUL*
 goring : *tatrant-* (?)
 govern, to : *maniyah-, tapar-*
 government : *maniyahḫai-,*
 maniyahḫatar

governor : *maniyahḫatalla-,*
 maniyahḫeštalla-, LÚŪG.NITÁ
 grain : *ḫalki-, ŠE*
 GRAINS (Cereals) :
 ewan- : kind of barley (?)
 ḫalki- : barley⁷² ; grain
 kant- : wheat
 KAR.AŠ : wheat (?)⁷³
 šepplit-
 ŠE : barley ; grain
 ZÍZ(-tar) : emmer
 GAYATU
 granary : *arziyan-, karupahḫi-,*
 ARĀḪ
 grandfather : *ḫubḫa(nt)-,*
 ABI ABI
 grandmother : *ḫanna-,*
 AMA.AMA
 grandson : *ḫardu-, ḫašša ḫanzašša,*
 ŠĀ.BAL(.BAL)
 grant : *NÍG.BA*
 grape : *GIŠGEŠTIN*
 grape cluster : *muri-, GIŠGEŠTIN*

72. The "specialized" meaning of "barley" for *ŠE* (*HWb*, p. 293) should also be extended to *ḫalki-* (*HWb*, p. 47). On this see Kammenhuber, *Hipp. Hetb.*, p. 312. Outside of the hippological texts one also finds *ḫalki-* "barley". Examples are: *ḫalki-* listed with *KAR.AŠ* "wheat" (KUB XXVIII 67 obv ii 4 = KUB IX 25 obv 3; KUB XXIV 9 ii 44) and *ḫalki-* listed with *ZÍZ-tar* "emmer" (KUB XVII 10 obv i 14).

73. Since *KAR.AŠ* always occurs with the same spelling, it is impossible to be certain as to whether or not the two signs are to be read phonetically (i.e., *kar-aš*; cf. Laroche, *RHA* 53 [151], p. 68, and *RA* 48, p. 49). If the spelling is phonetic, one must conclude from instances where *KAR.AŠ* accompanies other nouns in the accus. case (e.g., *ḫalkin* in KUB XXVII 67 obv ii 4) or is syntactically construed as direct object of a verb (e.g., of *daḫḫi* in VBoT 24 i 4-5) that it is a neuter *ḫ*-stem noun.

GA.RA.A.AN, GIŠGEŠTIN ISHUNNATU	NA ₄ ARÀ
GRASSES :	grip : <i>ipulli-</i>
<i>ezzan-</i> : chaff	groats : <i>memal-</i> , NĪG.ĤAR.RA,
<i>ḥappuriyant-</i>	ARSANU
<i>kariyant-</i>	groom : LŪ IŠ
<i>karitašḥa-</i>	grow, to : <i>ḥuwai-</i> (of plants),
<i>uzubri-</i> : grass	<i>mai-/miya-</i> , <i>park-/parkiya-</i> ,
<i>uzubri ḥadan</i> : hay	<i>šalliš kiš-</i> , <i>šešd-</i>
<i>welku-</i> : grass	growth : <i>miyatar</i> , <i>šalḥanti-/</i>
<i>welku ḥadan</i> : hay	<i>šalḥiyanti-</i> (?)
<i>welkuwant-</i>	grumble, to : <i>arandalliya-</i> (?)
<i>waršanima-</i> : straw	grunt, to : <i>huntarnu-</i>
IN.NU.DA : straw	guard : <i>ḥaliyatalla-</i> , <i>ḥatalwala-</i> ,
Ū : greenery, vegetation, grass	<i>uškiškattalla-</i> , <i>weḥeškattalla-</i>
grasshopper : <i>karša-</i> (?)	gullet : <i>UZU</i> <i>pappašala-</i>
graze, to : <i>wešiya-</i>	gush, to : <i>šiya-</i> , <i>šara šakuniya-</i>
grease : (<i>w</i>) <i>appuzzi-</i> , (<i>UZU</i>) ⁷⁴	gutter : <i>ḥeyawalla-</i> , GIŠPISĀN
greenery : <i>ulili-</i>	gypsum : NA ₄ IM.BABBAR
grieved, to be : <i>anda impai-</i>	
(Vmp), ZI <i>anda idalaweš-</i>	
grind, to : <i>ḥarra-</i> , <i>malla-</i> , <i>pašiḥai-</i> ,	hair : <i>išḥeni-/išḥiyani-</i> , <i>tetana-</i> ,
GUL- <i>a</i> ⁷⁴	SĪG
grindstone : NA ₄ ḥararazi-	hairstyle : SUḤUR

74. GUL (= *walḥ-*) "to grind (with a millstone)" is attested in KUB XXII 70 rev 55-56 : *namma-at* NA₄*kunkunuzzi* GUL-*anzi*, "and they grind it/them up with a *kunkunuzzi*". For another occurrence of the NA₄*kunkunuzzi* employed as a millstone see KBo X 45 iii 4 : ŠA NA₄ARÀ-*ma ḥararazi* NA₄*ku-un-ku[-nu-uz-zi]*. Otten is doubtless correct in surmising that the NA₄*kunkunuzzi* is to be equated with the *adbaru* ("basalt", CAD E, p. 324 *sub erā*) out of which the netherstones of handmills were made (ZA NF 20 [1961], p. 153. The NA₄*kunkunuzzi* is mined from the ground (KBo IV 1 obv i 38; KUB II 2 obv i 47; etc.) and possesses the characteristic quality of *ḥazziul* (KUB IX 31 obv i 7) "compactness (?), resistance to crumbling or chipping (?)". Presumably it was this feature (*ḥazziul*) which fitted it so well to the function of a grinding slab.

halo : *happarnuwatar*
 halter : KUŠKA.TAB(.ANŠE),
 išmeri- (?)
 half : *takšan šarra-*
 hammer : NĪG.GUL
 hammer, to : *tarmai-, walḫ-,* GUL
 hand : *keššar(a)-, ŠU*
 handful : *ḫazzil-, UPNU*
 handle : *ipulli-, GEŠPŪ*⁷⁵
 hang, to : *gank-, šakuwai-* (?)
HAPIRU troops : ERĪN.MEŠ
 SA.GAZ, LŪ.MEŠ *Hapiriyaš*
 happy : *duškarawant-, appa lant-*
 happy, to be : *dušk(iya)-*
 hardness : *taššiyama-*
 hare : ARNABU
 harness, to : *anda ḫamenk-,*
 turiya-
 HARNESS, Parts of :
 KUŠ^{an}annuzzi-
 KUŠ^happut[
 KUŠ^huša-
 KUŠⁱšmeri- : halter, bridle⁷⁶
 katral- : bell (?)
 KUŠ^gazzimuel-
 KUŠ^tarušḫa- : whip (?)
 KUŠKA.TAB : halter⁷⁶
 harp : *mukar, GIŠBALAG(.DI)*
 harvest : *ḫalkueššar, BURU*
 harvest, to : *warš(iya)-*

haste : *nuntar, nuntariyašḫa-,*
 ḫarḫeššar
hasten, to : *liliwab-, nuntarnu-,*
 nuntariya-
hate, to : *kappilab-, lipšai-* (?), *ša-*
hateful : *kappilalli, puggant-*
have, to : *ḫar-*
head : *ḫalanta-, ḫaršar, ḫaršana/i-,*
 SAG(.DU)
head, at the : *kitkar*
headwaters : *ḫaršummar*
 HEADWEAR : cf. CLOTHING.
health : *ḫaddulatar, innarawatar*
healthy : *innarawant-, lazz(a)i-,*
 SIG⁵-ant-
healthy, to be : *ḫadduleš-,*
 innarab-, innaraweš-, lazziya-,
 SIG⁵
healthy, to make : *ḫaddulab-*
heap : *ḫarpa-, ḫarpali-,*
 ḫuigatar (?), *išḫueššar, šeli-,*
 ARAH
hear, to : *ištamaš-*
hearing : *ištamaššuwar*
heart : *kard-, ŠĀ-er* (*ker?)
hearth : *ḫašša-, GUNNI*
heat : *ḫandaiš-, tapašša-*
heaven : *nepiš-, AN, ŠAMŪ*
heavy : *nakki-, daššu-, DUGUD.*
 KABTU

75. Cf. note 170.

76. Güterbock's demonstration that LŪⁱšmeriyaš and its Sumerogram equivalent ŠA KUŠKA.TAB.ANŠE denote the "chariot driver" (*Oriens* 10, p. 351) makes possible a comparison with Homeric ἡνι-οχος "he who holds the reins/bridle", i.e., the chariot driver. The *išmeri-* would be either a rein or a bridle.

heavy, to be : *nakkeš-, nakkiya-*,
 DUGUD-eš-
 heavy, to make : *nakkiyaḥ-*
 height : *pargašti-, pargatar*,
parkeššar, parkuwatar, MULŪ
 heir : *IBILA*
 helmet : *gurpiši-*
 helmeted : *gurzipant-*
 help, to : *anda warrai-, appa eš-*,
appan tiya-
 helper : *piran buyatalla-, šardiya-*,
warri-
 henceforth : *ket pandalaz*,
kez(a) UD-az, ziladiya,
ziladuwa, URRAM ŠĒRAM
 herdsman : *lapanalli-, weštara-*,
LÚSIPA.GUD, LÚSIPA.UDU,
LŪ MÁŠ.GAL, LÚNA-QAD
 here : *ka*
 hero : *ḥaštali-, UR.SAG*
 heroic : *ḥaštali-, šarku-*,
UR.SAG-li-
 heroism : *ḥaštal/riyatar*,
tarḫuilatar, UR.SAG-liyatar
 hesitate, to : *istantai-, istantanu-*
 hex : *alwanzaḥḥa-, alwanzatar*,
alwanzeššar, Uḫ-tar
 hex, to : *alwanzaḥ-, Uḫ*
 hexed : *alwanzaḥḥant-*
 hexer : *alwanzena-*
 hide : *KUŠ*

hide, to : *kariya-, munnai-, šanna-*
 hierodule : *SAL.SUḫUR.LÁ*
 high : *parku-, aru- (?)*
 high, to be : *park-, parkaweš-*,
parkiya-
 higher : *šarazzi-*
 hill : *kalmara-, ḫUR.SAG*
 hilt (of dagger) : *SAG.DU*⁷⁸
 hinder, to : *ušai-*
 hinge : *wawarkima-*
 hire, to : *kuššaniya-, kuš-*
 hit, to : *katta ḥattalliya-, ḥazzik-*,
walḥ-, zaḥ-
 hobble, to : *patalḥai-*
 hold, to : *ḥar-*
 hole (in ground) : *a-a-pi-, akkuša-*,
ḥa(n)teššar, patteššar,
BŪR(-uzzi-)
 honey : *milit-, LĀL, DIŠPU*⁷⁹
 honor, to : *kaneš-*
 hoopoe : *ḥapupi/u- (?)*⁸
 horn : *karawar, šawatar, SI*
 horse : *ANŠE.KUR.RA*
 horse-trainer : *LŪralla- (?)*
 hose-maker : *LŪĒPIŠ KAPALLĪ*
 hostage : *šulla/i (?)*, *LŪLĪṬU*
 hostile : *ḥarrant-, ḥarpu-, ḥurur-*,
LŪ.KŪR
 hostility : *kurur-*
 hot : *a-a-an(-te-eš)* (i.e. **ayant-*)
 hot, to be : **ay-, wantai-, wanteš-*

78. KUB XII 1 rev iii 11; KBo IX 91 obv 9.

79. The Akkadogram *DIŠPU* "honey" is not listed in *HWb* or its *Ergänzungshefte*. It occurs once, in HT 75 obv i 4 (𒀭 GÍN DI-IŠ-PA). See above in my note 67.

hour : *lammar*
 house : *per-*, *parn-*, *parnant-*, *Ē*
 house arrest, to be under :
 n-aš Ē-i-ši-pat ešdu
 humble, to : *katteraḫ-*, *luriyaḫ-*
 humiliation : *luri-*, *luriyatar*
 hunger : *kašt-*, *kištnat-*
 hungry : *kištuwant-*
 hungry, to be : *kištanziya-*
 hunt, to : *ḫurna-*, *pittenu-*⁸⁰,
 siyattaliya-
 hunter : *appaliyalla-*,
 LÚ UR.GI₇-a-, LÚŠA'IDU
 husband : LÚMUTU
 hut : GIŠZA.LAM.GAR⁸¹
 hut, reed : GIŠZA.LAM.GAR
 ŠA GI
 ignite (a fire), to : *luk-*, *lukkai-*
 ignore, to : *para auš-*
 ill : *a/irmala-*, *irmalant-*,
 irmanant-, GIG-ant-
 ill, to be : *a/irmal/niya-*, *ištark-*,
 išḫarišḫ- (Vmp), *šuniyaḫ-*

(Vmp), GIG
 ill, to make : *ištarnink-*
 illness : *inan-*, *irma(n)-*,
 ištarninkai-, GIG
 ILLNESSES : cf. DISEASES.
 illuminate, to : *lalukkišnu-*
 image : *ešri-*, *šena-*, ALAM
 immediately : *l-anki*, *ḫudak*,
 innara, *karši*, *lammar*
 implore, to : *mugai-*, *talliya-*, *wek-*
 important : *ḫantezzi(ya)-*, *nakki-*
 impose, to : *išḫai-/iṣḫiya-*
 impregnate, to : *uṣai-*, *armah-*
 impugn, to : *markiya-*⁸³
 impure : *gullakuwant-*, *paḫrant-*
 impure, to be : *paḫrai-*, *paḫreš-*
 impure, to make : *ḫarra-*, *paḫraḫ-*
 impurity : *paḫrannant-*, *paḫratar*
 inactive, to be : *karuṣṣiya-*,
 daḫuṣṣiya-, *tuhuṣṣiya-*
 inattentive (ear) : *nakki-*
 incantation priest : *ḫukmatalla-*,
 apiši-
 incense, to burn : *šamešanu-*,
 šamešiya-

80. Of Kešši, who goes on a lion hunt in KUB VIII 50 obv ii 13.

81. Despite the Akkadian equivalent *kuliarnu* "tent" the usages of GIŠZA.LAM.GAR in Hittite texts include other nuances. In the Canaanite myth of Elkunirša and Ašertu the trellised arbor of El (called a *qrš* in UT 49 : I : 7 ; 51 : IV : 24 ; etc.) is called a GIŠZA.LAM.GAR (KUB XXXVI 35 obv i 7 ; cf. RHA 76 [1965], p. 8, fn. 15). And it is almost certain that the GIŠZA.LAM.GARḫIA ŠA GI of KUB XII 58 obv i 16 and KUB XXXV 43 obv ii 32-33, rev iii 38-39 are not "tents of reed" but "reed huts". Hence, it seems legitimate to posit both "tent" and "hut" as meanings for GIŠZA.LAM.GAR in Hittite texts.

83. RHA 76 [1965], p. 8, fn. 19.

incineration dump : *ukturi-*
 incite (to anger), to : *balluwanu-*,
kappilai-, *šallakardab-*, *tatrab-*
 incite (to evil), to : *parranda*
tittanu-
 incite (to rebellion), to :
ḥarnamniya-
 induce, to : *damaš-*
 infant, malformed : *IZBU*
 informer : *ḥantitiyatalla-*
 inheritance : *iwaru-*⁸⁴
 inheritance, to give : *iwaruwai-*
 injure, to : *ḥunink-*, *ḥuwap-*,
ḥapallašai-, *idalawab-*,
zammurai-
 inn : *ḥaršana-*
 innocent : *niwalla/i-*, *parkui-*
 innocent, to be : *parkueš-*
 innocent, to declare : *parkunu-*
 INSECTS :

inscribe, to : *gulš-*⁸⁵
 INSECTS :
ašku-
karša-
lalakueša-/lalaweša- : ant
mišari-
mutgalla- : caterpillar⁸⁶
 NIM.LĀL : bee
 UḤ.ŠE : corn worm (?)
 inset, to : *ḥališšiya-*
 inside : *andurza*
 inspection : *uwatar*
 install, to : *tittiya-*
 instruct, to : *annanu-*
 insult : *zammurat-*
 insult, to : *markiya-*⁸³,
zammurai-
 intelligent : *ḥattant-*
 intertwined : *anda tamenkant-*,
anda taruppant-

84. Hittite law 46 shows that an *iwaru* can be given to a son. The *iwaru* ("dowry") which is given to the daughter on the occasion of her marriage is in lieu of an inheritance share. There may be a connection linguistically with Hurrian *ewuru* "heir" (CAD E, p. 415b).

85. E. Laroche has suggested that *gulzi-* is simply the phonetic reading of GIŠ.ḪUR. It seems to the writer that this is almost certainly the case. The Akkadian reading of GIŠ.ḪUR is *uṣurtu* from the verb *eṣēru* "to draw, make a drawing" (CAD E, p. 346f.). One of the most common usages of *eṣēru* listed in CAD E (I. a) is "in magic practices, with paint or paste". The pastes that are employed are: IM.BABBAR (gypsum/whitewash), *qēmu*, *dNidaba*, *tappinnu*, and *zisurrū* (CAD E, p. 346b). This same magical practice is described in KUB IV 47 i 21, where the text reads: *ŠA ZÌ.DA gul-zi-uš i-ya-an-zi* (cf. already Friedrich, JCS 1 [1947], p. 281, fn. 21), "they are making drawings with flour".

86. KUB III 94 ii 19; MSL II, p. 111; N. van Brock, RHA 71 [1962], p. 101.

- intestines : *karat-*,
UZUNÍG.GIG, DIR/TIR⁸⁷
(as shorthand for Akkadian
TĪRĀNŪ)
- intrigue : *kukupalatar*
inundation : *karit-*
invade, to : *anda ar-*, *anda uwa-*
inventory : *ḫatiwi-*
inventory, to take : *ḫatiwita-*
investigate, to : *punuš-*
invitation : *kallištār*
invoke, to : *dariya-*, *dariyanu-*
iron : *ḫapalki-*, AN.BAR, AN.
BAR GE₆, AN.BAR AN-E⁸⁸
irrigate, to : *šiššuriya-*
irrigation : *šeššur*
ivory : KA_xUD AM.SI, KA_xUD
PĪ-RI, SI KA_xUD, (Luwian :)
lahpa-
- jackass : ANŠE, ANŠE.NITÁ
jasper : NA₄YAŠPŪ
jelly : *ḫurtalli-* (?)
jenny : EMĒ.LAL, ANŠE SAL.
AL.LAL
jester : LÚALAN.ZŪ
join, to : *ḫarḫ-*, *damenḫ-*, *takš-*
- joy : *dušgarat-*, *dušgaratar*,
ḫalwammar
judgment : *ḫanneššar*,
ḫannešnant-, DI.KU₅
jump, to : *tarwai-*, *watku-*
juniper : GIŠLI, BURĀŠU
just : *ḫandant-*
justice : *ara-*, *ḫanneššar*, *ḫandatar*
- keep, to : *kurk-*, *paḫš-*, *paḫšanu-*
key : *zakki-* (?)
kidney : UZUKALĀM
kill, to : *kuen-*, *ḫulḫuliya-*
killing : *kunatar*
kindle, to : *luk-*, *lukkai-*
king : *ḫaššu-*, LUGAL
king, to become : LUGAL-*uizziya-*
(Vmp), INA GIŠŠŪ.A ABI-ŠU
eš- (Vmp)
king, to make : LUGAL *iya-*,
LUGAL-*uiznanni dai-/tittanu-*
kingship : LUGAL-*uiznatar*
kiss, to : *kuwaš-*
knead, to : *ḫurtalliya-*, *immiya-*,
šalk-, *šiyannišk-*
knee : *genu-*
kneel, to : *aruwai-*, *ḫaliya-*, *ḫink-*

87. RHA 54 [1952], p. 39.

88. As the (Ḫattic?) word for "silver" may be imbedded in the city name Ḫattušaš (*HWb*, p. 316 with lit. cited there), so also it appears that the Ḫattic (?) word for "iron" is imbedded in another city name, URUḪa-wa-al-ki-na (KUB VII 24 rev 9) also spelled URUḪa-wa-ar-ki-na (KBo II 4 rev iv 36). Compare also the "Akkadianized" spelling of *ḫabalkinnu* with the final nasal (*CAD* Ḫ, p. 3), and the discussions of E. Laroche, RHA 60 [1957], pp. 9-15 and A. Kammenhuber, *Saeculum* 1958, p. 148.

kinu-⁸⁹, *ginuššariya*-
kneel, to make : *balinu*-, *binganu*-
kneeling (n) : *baliyatar*
kneeling (adj) : *genušarriyant*-
KNIVES :

URUDU *kullupi*-
GĪR : knife
GĪR.GAB⁹⁰ : knife kept at the
breast (?)
GĪR.LĪL⁹¹ : field knife
GĪR.TUR : small knife
GĪR LÚMUḤALDIM⁹² :
butcher knife
knot : DUR (?)⁹³
know, to : *kaneš*-, *šak*-
known : *šakkant*-
known, to become : *išduwa*-
known, to make : *šakiya*-
label, to : *iškunab*-

labor, to cry out in : *wiwai*-
labor, woman in : *wiwiškatalla*-
lace up, to : *pittuliya*-
lacing : *pittul*-
lacking, to be : *wakkar*-, *wakšiya*-
lacking, to cause to be :
wakkašnu-, *wakšiyanu*-
ladder : KUN₄, KUN₅
lady : *išbaššara*-, (rarely) *išba*-⁹⁴
lame : *ikniyant*-, *dudduwarant*-
lament : ŠĀ.NE.ŠĀ₄
lament, to : *alalamnai*-, *wiyai*-
lamenting : *SALtaptara*-,
LÚŠĀ.NE.ŠĀ₄
lamp : *šašanna*-, DUG IZI.GAR,
DUGNURU
land : *utne*-, KUR
lap : *genzu*-, *pankur* (?), ŪR
lap, so : *lip*-, *lellipa*-⁹⁵

89. It appears from the birth ritual text KUB IX 22 obv ii 48-49 (*Cat.* 420) that a verb *kinu*-, which unlike its homograph *kinu*- "to open" is intransitive, exists with the meaning "to kneel" (see now *HWb*, Erg. 3, p. 19). *našta LÚpatiliš anda uizzi nu ḥarnawi pīran kinuzzi*, "then the LÚpatiliš enters and kneels down before the birthstool". Quite similar to this text without verbatim similarity is KBo XIV 23.

90. GĪR.GAB GUŠKIN can be found in KBo IX 91 obv 9.

91. GĪR.LĪL can be found in IBoT I 31 rev 4 and KBo IX 91 obv 12.

92. KUB XIII 33 obv ii 19; KUB XXXV 142 rev iv 18; KBo IX 91 obv 12.

93. For DUR GAD "straps of linen" see Goetze, *JCS* 10 [1956], p. 36. See also KBo VII 62 : 6 *p]i-ra-an* DUR *ḥa-ma-an-ki pi-ra-a[n*.

94. *EHS*, pp. 106-7, fn. 1.

95. The Luwian forms of this reduplicated verb found in KBo XI 14 i 20ff. are already well-known (KBo XI, first page of the *Inhaltsübersicht*, sub Nr. 14; *RHA* 75 [1964], pp. 133-4). What has not been noted to date is yet another occurrence of this reduplicated verb which proves that it is to be listed not as *lillip*- (athematic verb), but as *lillipa*- (Va2) (*a*-theme,

lapidary : LÚBUR.GUL (?) ⁷¹
 lard : (UZU)Ī, UZU(w)appuzzi-
 large : šalli-, ura/i-, GAL
 large, to be : šalleš-
 large, to make : šallanu-
 larva : mišari- (?)
 last : appezzi-
 late : ištantant-
 later : appezziya(n),
 EGIR-ŠU-MA
 latrine : DUGkalti- (?), huššelli-
 laugh, to : habbarš-
 laughing : halwammar
 law : hanneššar, ištūl-, šaklai-
 law-suit : hanneššar, DI(KUD)
 lay (foundation stones), to :
 išhuwa-
 lead, (metal) : šuliya-, A.GAR₅ ⁹⁶
 lead, to : nai-, unna-, penna-
 leaf : hurpa/ušta(n)-
 leaky, to be : zappiya-
 lean : maklant-
 leanness : maklatar
 leap, to : tarwai-, watku-
 learn, to : šak-
 leather : gazzi- (?), KUŠ
 leave, to : dala-, daliya-
 leaven : barnammar (?) ⁹⁷

left over, to be : aš-, appan eš-
 LEG, Parts of :
 barrau- (?)
 barganau- : sole of foot
 ikt- : leg (?), calf
 kalulupa- : toe
 genu- : knee
 paršna- : thigh, loin
 pata- : foot
 patalha- : ankle
 walla- : thigh
 GĪR : foot
 legal : šakuwaššar-
 leggings : TUGGAD.DAM
 legitimate : šahuihuiššuwali-
 lend an ear, to : GEŠTU-an para
 ep-, GEŠTU-an para lagan bar-
 length : dalugašti-, GĪD.DA-ašti-
 lenient, to be : duddu-
 level, to be : takšatniya-
 level, to make : ištalk- (?)
 libation : ištanduzzi-
 libation, to make : ištant-,
 šipand-, BAL
 lick, to : lip-, lilipa-/lellipa- ⁹⁵
 lid : ištappulli-
 lie down, to : ki-, (katta) šeš-
 life : huišwatar

-hi conjugation). The occurrence is in the Hedammu myth, KUB VIII 67 : 18-20, describing the voracious appetite of Hedammu : [LI-I]M-ti-hi-ya az-zi-ik-ki-iz-zi (19) [...mi-l]i-i-it GIM-an kar-ta ≈ pa-aš-ki[-iz-zi] (20) [...Ī.NUN G]IM-an le-el-le-pa-a-i, "[by the thousand]s it eats; [...] like [hone]ly it gulps down; [...] like [butter] it laps up."

96. E. Laroche, *RA* 59 [1965], p. 85.

97. More properly *barnammar* is "yeast". Leavened bread is NINDA *barnantaššiš* (KUB X 13 rev iv 29; KUB XXXV 146 obv ii 7, 13).

lift oneself, to : *šargal/niya-*
 lift, to : *karp-*, *karpiya-*, *ninink-*,
 parganu-, *parkiya-*
 light (n) : *lalukkima-*
 light (adj) : *pittalwa(nt)-*
 lightning : *kalmišana-* (?),
 uwantiwant-, *wantemma-*,
 wantewantema-
 lion : UR.MAḤ
 lip : *puri-*, KA_xNUN
 list : *lalami-* (?)
 listen, to : *ištamaš-*, GEŠTU-*an*
 para ep-, GEŠTU-*an para lagan*
 ḥar-
 lituus : *kalmuš-*
 live, to : *ḥuiš-*, *ḥuišwai-*
 live, to make : *ḥuišnu-*
 liver : *lišši-*, KABITTU
 liver, parts of ⁹⁸ :
 erai-
 mazeri-
 nipašuri- : gall duct (?)
 šentaḥi- : equals KI.GUB (?)
 IGI.BAR
 KI.GUB

livestock : MÁŠ.ANŠE,
 NÍG.ÚR.LIMMÚ ⁹⁹
 living : *ḥuišwant-*, *ḥuešu-*
 lizard : *ḥa/urziyalla-*,
 ḥurtiyalla- (?)
 load : *aimpa-*
 load, to : *anda aimpanu-*,
 elaniya-, *taištai-*
 lock (of canal) : *ištappešsar* (?)
 lock, to : *ištap-*, *para ištappinu-*
 locust : *karša-* (BURU₆.TUR) ^{100 a}
 lodged : *arzanant-* ¹⁰⁰
 lodging : *arzanatar*
 lodging, to give : *kariya-*
 long : *daluki-*, GÍD.DA
 long, to be : *dalukeš-*
 long, to make : *daluganu-*
 longevity : MU(.KAM).ḪI.A
 GÍD.DA, MU.AN.NA,
 dalugaeš MU.ḪI.A,
 mekkaeš MU.ḪI.A
 look at, to : *anda auš-*, *šakuwai-*
 loop : *ašara-*, *ešara-*
 loose : *pittalwa(nt)-* (?)
 loose, to : *la-*

98. On the terms for liver anatomy (aside from the literature cited under individual terms in *HWb*) see E. Laroche, *RHA* 54 [‘52], pp. 19-48, and Landsberger & Tadmor, *IEJ* 14 [‘64], pp. 201-218.

99. KUB VIII 27 left edge ii 4 : ŠUB-TI NÍG.ÚR.LIMMÚ UG₆-*an ki-i-ša*, “a plague will break out in the corpse(s) of the livestock”. NÍG.ÚR.LIMMÚ (lit., “thing (of) four legs”) equals Akkad. *BULU* (CAD B, p. 313ff.). ŠUB-TI = MIQITTI “corpse” (*AHw*, p. 657).

100. Aside from the literature cited in *HWb*, see Güterbock, *JCS* 10 [‘56], p. 90, fn. *a*.

100 a. The “BURU₆.TUR” of Kronasser, *Umsiedlung*, pp. 26-7 and *HWb* Erg. 3, p. 39 is MÁŠ.TUR in KUB XXIX 4 iii 56.

- lose (in trial), to make : *katterah-*
 loser : *kattera-*
 lost, to be : *ḥark-*, *zenna-*
 lot : *pul-*
 lots, to cast/draw : *pula(i?)*-
 love : *aššiyatar*, *aššiyawar*,
genzu- (?)
 lover : *pupu-*, *šeli-* (?)
 lower : *kattera-*
 loyal : *ḥapati-*, *karši-*,
šakuwaššar(a)-
 loyal, to be : *anda auš-*¹⁰¹
 loyalty, out of : *šakuwaššarit*
ZI-it
 luck, bad : *arpa-*, *kallaratar*
 luck, good : *aššul-*
 lung : *ḥaḥreššar*, *mubrai-*
 lute : *ḥuḥpal-*
 lyre-player : *LÚkinirtalla-*,
LÚNAR-a-
 mace : *GIŠTUKUL*, *GIŠHURPALŪ*
 magic of sorcery, magic ritual :
mukeššar
- major-domo : *ABU BĪTI*
 make, to : *amniya-*, *iya-*
 male : *ḥantiyašši-*, *taparnant-*
 malt : *kukkula-SAR* (?),
kugulkula(n)- (?), DIM₄ (to be
 read MUNU_x)¹⁰²
 man : *antuhḥa-*, *antuhša-*,
antuwaḥḥa-, *maya-*, *mayant-*,
danduki-, LŪ. ULŪLU, DUMU
 NAM.LŪ.ULŪLU
 mane (of horse) : *šukšuka-* (?)
 mane (spirit) : *akkant-*, *GIDIM*
 manifest, to be : *išduwa-*
 many : *mekki-*
 march, to : *iya-* (Vmp), *nanna-*
 mare : ANŠE.KUR.RA SAL.AL.
 LAL
 maritime : *arunumana-*
 mark, to : *iškunaḥ-*
 mark of ownership :
puwatti- (?)¹⁰³
 market : *KI.LAM*
 marriage : *DAM-atar*,
SALĒ.GE₄.A-atar

101. The Hittite idioms for "to be loyal" (*anda auš-*) and "to be disloyal" (*damedani auš-*) may be influenced semantically by the Akkadian *pānī dagālu* (AHW, I, 149 sub *dagālu*, 8) "to be obedient, respectful (to a superior)". Similarly, the Hebrew לִפְנֵי is the "standard", that symbol of the leader's authority to which the eyes of his troops must be turned.

102. The reading MUNU_x is supported by the vocabularies (cf. CAD B, pp. 323-5 sub *buqlu*). On the plant *kugulla-* (several times with determinative SAR : KBo XI 19 obv 3, 12) compare KBo XI 73 obv 4 ; HT 1 obv i 12, 13 ; KUB IX 31 obv i 15, 18 ; KUB VII 1 obv 22. It may or may not be the phonetic writing of MUNU_x in Hittite.

103. So this term, which only occurs to date in the lexical text, is understood by Goetze, *Tunnawi*, p. 94. More likely, *puwattiš* denotes a colored

marriage, to give in :
 SALĒ.GE₄.A-*anni pai-* (Va2)
 marriage, to take in :
 -*za DAM-anni da-*
 marry, to : *hamenk-*, *bandai-*
 masculine : *hantiyašša-*,
taparnant-, LŪ
 maturity : *mayandatar*
 mausoleum : *ēbešta-*, Ē GIDIM,
 Ē NA₄
 mausoleum attendant :
 LŪ*beštumna-*, LŪ Ē NA₄
 mayor : MAŠKIM, MAŠKIM
 URU, EN URULIM
 meadow : *wellu-*, Ū.SAL,

USALLU
 MEASURE, Units. Linear¹⁰⁴.
kapunu- : a surface measure
gipeššar
šekan-
 DANNA : 7.35 miles ;
 11.82 km.
 DUBBIN/UMBIN : fingernail-
 length (?)¹⁰⁵
 GI : 3 m., 3,27 yards¹⁰⁶
 IKU (GÁN)
 ŠU.SI : 1.67 cm., 0.66 inch¹⁰⁵
 AMMATU : 50.1 cm.,
 19.7 inches
 UPNU : ca. 25 cm. (?)¹⁰⁵

paste employed not only for ownership marks but also in dyeing. Akkadian *šimtu* (from root *wšm*) denotes such a colored paste (information courtesy of Prof. von Soden), often *šindi hurāši* "gold-colored paste". If this term is native to Anatolia, it could be derived from *puwai-* "to crush, grind (into a powder)" (*HWb*, Erg. 1, p. 17). Whether the term is Anatolian or a loan from Semitic, a cognate of it definitely exists in the Ugaritic texts: *pwt*, a material of value to the dyeing or tanning industry (*UT* 1106:10 and 2051:6). This *pwt* is definitely not "ein Schmuck?" (*WUS*, p. 2208; *WdO* III [1966], p. 220), but a powder or paste useful in dyeing. In both texts it is found in the company of terms for materials in the dyeing industry: linen (*pētīm*), blue-purple (*iqni*), glaze (*špšg*) and "stones of the dyer" (*abn šrp*). The *pu-a-ti* cited in *UT* Glossary no. 2031 from the El Amarna tablets seems rather to denote an arm bracelet in EA 14 I 74, so that it is better to keep it separate from Ugaritic *pwt*. On the other hand, there is no real reason why Arabic *قَوَّة* "dyer's madder" (Astour, *Hellenosemitica*, p. 146 and *JNES* 24 [1965], p. 348 f.) cannot be recognized as a true cognate. See the writer's forthcoming study in *JAOS* 87 (1967).

104. The metric and English equivalents of these ancient Mesopotamian units are based upon the article "Weights and Measures" in the *Interpreter's Dictionary of the Bible*, IV, pp. 828-839 (composed by O.R. Sellers).

105. KUB XXXVIII 19 obv 10.

106. KUB VIII 76 and 78 *passim*.

MEASURE, Units. Dry.

ḥazzila : equals either *QA* or*UPNU**tarna-**zarzur-* (?)*PA* (for *PARISU*)*ŠILA* : 1 liter ; 1 dry quart*SŪTU* : 10 liters (?) ;

10 quarts (?)

QA : equals the *ŠILA**UPNU* : handful

MEASURE, Units. Liquid.

*naḥši-/naḥzi-**wakšur-**zipaddani-*Also measured by vessel
names.)medicine : *wašši-*meet, to : *ḥazziya-*, and *wemiya-*melt, to : *šalliya-*member (of body) : *ḥappeššar*,merchandise : *aššu-*merchant : *unattalla-*,*LÚDAM.GÀR*merciless : *ekuna-*mercy : *genzu-*mercy on, to have : *genzuwai-*message : *ḥaluga-*, *ḥatreššar*messenger : *ḥalugatalla-*,*pišen(a)-* (?), *DUMU ŠIPRI*,*LÚ TĒMU*

messenger, in the manner of :

ḥaluganili

METALS :

ḥapalki- : iron ⁸⁸*ḥarašu-* : bronze*kurupšini-**kuwanna(n)-* : copper*lulluri-**šuli(ya)-* : lead ⁹⁶*dankui-* : tin*A.GAR₅* : lead ⁹⁶*AN.BAR* : iron*AN.BAR GE₆* : black iron*AN.BAR AN-E* : meteorite iron*GUŠKIN* : gold*KŪ.BABBAR* : silver ¹⁵⁴*NAGGA* : tin*URUDU* : copper*ZABAR* : bronzemiddle : *ištarn-*, *takšan-*middle (adj) : *ištarniya-*midwife : *ḥašnupalla-*, *SALŠÀ.ZU*mighty : *innarawant-*, *kiššera-* (?),*muwattalli-*, *šarku-*, *tarḫuili-*,*daššu(want)-*, *upahili-* (??),*warpalli-*, *NIR.GÁL*milk : *pankur* (?), *GA**MILK*, Kinds of.*GA.KALAG.GA* : thick milk*GA.KU₇* : sweet milk*GA DANNU* : thick milk*GA EM-ŠŪ* : sour milk (?) ¹⁰⁷*GA ŠE-E-TI*mill : *NA₄ARÀ*mill, to : *ḥarra-*, *malla-*,*GUL-a-* ⁷⁴

108. Uncertain because of lack of adequate context is] *GA IM-ZU*
in KUB XII 16 obv i 5.

millers : LÚ^{minalla-} 109, LÚ/SAL
NA₄ARĀ

millhouse : É NA₄ARĀ

millstone : *ḥararazi-*, NA₄ARĀ

mind : *īstanza(na)-*, ZI

mirror : *ḥueša-/ḥuša-*,

UD.ZAL.LI (?)

mirror-image : *panzakitti-*

missing, to be : *waggar-*

mist : *kammara-*, *tuhḥuwai-*

mistreat, to : *idalawab-*, *ḥuwap-*,
zammurai-

mix up, to : *ḥurtalliya-*, *immiya-*,
šalk-, *ulai-* (?), *takš-*

mixture : *ḥurtalli-*, *immiul-*

mock, to : *ḥaḥḥariya-* (?), *para*

ḥaḥḥarš-

moist : LABKU

moisten, to : *ḥapai-*

mold, to : *epar-*

moment : *pandala-*

month : *arma-*, ITU

MONTH NAMES :

ITUBĀR.ZAG.GAR :

Nisannu 110

ITUŠU.NUMUN.NA :

Du-uzu/Tammuz 111

ITUNE.NE.GAR : Abu 112

ITUKIN.dINANNA : Elūlu 113

ITUDU₆.KÛ : Tašritu 114

monthly : ITU-*mi* ITU-*mi*

moon : *arma-*, *armanni-*, DEN.ZU,

DXXX

moonlight : *armuwalašḥa-*

moor : *marmarra-*

morning : *kari/uwariwar*

morning, in the : *lukkatta/i*

mortal : *danduki-*, LÛ.ULÛLU,

DUMU NAM.LÛ.ULÛLU

mortality : *tandukešsar,*

NAM.LÛ.ULÛLU

mortar (substance) : *purut-* (?),

šalwina-

mortar (vessel) : DUG^{kuškuššulli-},

GUL-*wanna-* 115 ; GIŠKÁ.GIŠ ;

cf. also "pestle"

109. On the LÚ^{minalla-} see E. Laroche, *OLZ* 1962, col. 30, and N. van Brock, *RHA* 71 [1962], p. 166. The LÚ.MEŠ *minalleš* grind at the NA₄ARĀ in IBoT I 29 rev 19.

110. KUB VIII 4 : 6 ; 19 : 18 ; both passages cited by Götze in Deimel's *ŠL*, II, 344 : 52.

111. [ITUŠU.NU]MUN.NA in KUB VIII 25 obv i 1 is not cited in *ŠL*, II, 354 : 117.

112. [ITU]NENE.GAR in KUB VIII 25 obv i 4 is not cited in *ŠL*, II, 172 : 104.

113. KUB VIII 25 obv i 7 ; *ŠL*, II, 538 : 20 lists (erroneously) KUB VIII 24 v 7.

114. KUB VIII 25 obv i 10 ; cited in *ŠL*, II, 459 : 43.

115. Otten, *ZA NF* 20 [1961], pp. 130-1, 154.

mother : *anna*-, AMA
 motherhood : *anniyatar*,
 AMA-*tar*
 motion, to set in : *ḫalai*-
 mount (a horse), to :
 ANŠE.KUR.RA *tiya*-
 mountain : *kalmara*-, ḪUR.SAG
 mountain ridge : *iškiš*- (?) ¹¹⁶,
 šarazziyatar
 mouse : *mašḫuil*- (Luwian?),
 PÉŠ.TUR
 mouth : *aiš*-, KAxU
 much : *mekki*-
 much, to be : *makkeš*-
 mud : *išuwaniṭ watar* (?) ¹¹⁷,
 purut-, *puruteššar*, *šalwina*-
 mule : ANŠE.GİR.NUN.NA
 multitude : *pankar*-
 murder : *kunatar*

murmur, to : *arandalliya*-,
 buštiya- (?), *taštašiya*- (?)
 muscle : *išḫunau*-, *išḫunawant*-
 mushroom : *artarti*- (?)
 music : SİR, *zinar* (Ḫattic)
 music, to make : SİR-RU
 MUSICAL INSTRUMENTS :
 arkami- : instrument that is
 struck
 ḫuḫupal- : lute (?) ; instr. that
 is struck
 ḫunzinar- : phon. writing of
 name of GIŠ dINANNA GAL
 or GIŠŠĀ.A.TUR
 galgalturi- : tambourine
 mukar- : harp (?) ; phon. for
 GIŠBALAG (?)
 šawatar : horn
 g]i-lu-i-it ¹¹⁸ : (instrumental case)

116. The vast majority of occurrences of this term in Hittite texts must refer to the "back" as an anatomical term (*HWb*, p. 88; *Erg.* 2, p. 14). But just as in West Semitic מִבֵּית can mean "back" (for Ugar. *bmt* "back" compare *UT* Glossary entry 480; for מִבֵּית "back" compare Deut. 33 : 29 & Hab. 3 : 19) and "mountain ridge, high place" (Ges.-Buhl. *HAT*¹⁷, pp. 102-3), so also to the Hittites the deified mountains had backs like humans, upon which other deities might tread. In the center register of the Yazilikaya relief, for instance, Tešub stands with one foot each on the necks of two mountain deities (for a convenient line drawing see Gurney, *The Hittites*, p. 143, fig. 8). The term *iškiš*- is even used once for the ridge-pole of a building (KUB XXIX 1 rev iii 18; *ANET*, p. 358b). But perhaps most interesting of all in this regard is the toponym ḪUR.SAGIŠkišaš (KUB II 1 obv ii 15).

117. Güterbock, *JCS* 15 [1961], pp. 70-71; Goetze, *JCS* 20 (1966), p. 129, proposes to read the signs as *i-šū-wa-ni-it-wa-a-tar*, that is, to take the entire complex as a single noun, an *-atar* abstract signifying something like "community".

118. KUB X 30 : 5. Is this the correct reading of the signs? The ending

- GIŠBALAG(DI) : harp
 GI.GĪD : flute
 GIŠ dINANNA : Ištar instrument
 GIŠ dINANNA GAL/TUR : large/small Ištar instrument
 GIŠŠĀ.A.TAR : stringed instrument
 MUSICIANS :
 LÚarkammiyala- :
 arkammi-player
 ḫalliyari- : equals LÚGALA
 SALkatra-
 kinirtalla- : zither-player
 šaḫtarili- : equals LÚGALA
 SALzintuḫi-
 LÚGALA
 LÚ/SALNAR
 SAL SĪR : songstress
 muster, to : *karp(iya)-, ninink-*
 mutilate, to : *kukkurš-*
- nail : *tarma-*, GIŠKAK
 name : *laman-*, MU, ŠUMU
 name, to : *ḫalzai-, lamniya-, weriya-*
 nanny goat : ŪZ
 napkin : GAD, *genuwaš* GAD
- narrow : *ḫatku-*
 narrow, to be : *ḫatkueš-*
 navel ornament : LI.DUR¹¹⁹
 near : *maninku(-want)-*
 near, to draw : *maninkuwah-*
 neck : *kuttar (?)*, GŪ
 necklace : *ḫuwahḫuwartalla-, kuttanalli-, manninni-*
 needle : *šepikkušta-*, KIRISSU (wr. *KĪ-RI-SŪM*)¹²⁰
 neglect, to : *karš(iya)-, karšanu-, paškuwai-, arḫa pittalai-, para auš-*
 negligent : *karšantalli-, para uwant-*
 neighboring : *arabzena-*
 net : *aggati-, ḫupala-*
 neutral : *ḫubḫupa-*
 new : *newa-*, GIBIL
 New Year : MU-aš *meyanaš*, MU.KAM-aš SAG.DU-aš
 niece : DUMU.SAL ŠEŠ-ŠU
 night : *išpant-, nekuz meḫur*, GE₆.KAM
 night, to become : *neku-*
 nimble : *piddalli-, pittiyalli-*
 noon : UD-az *takšan*
 noose : *a/ešara- (?)*
 nose : KAXKAK

is the instrumental case, and the following SĪR-RU (IZAMMARŪ) makes it virtually certain that the signs represent what remains of the name of a musical instrument.

119. LI.DUR GUŠKIN (KUB XXIX 4 obv i 13 ; Kronasser, *Umsiedlung*, pp. 6-7, 42).

120. IBoT I 31 rev 1 ; compare *HWb*, Erg, 1, p. 31 with JCS 10 [‘56], p. 37.

not yet : *nawi*
 nourish, to : *galank-*
 now : *kinun(a)*
 nude : *nekumant-*
 numb, to be : *tapanniya-*
 number, to : cf. count
 numerous, to be : *pankariya-*
 nurse (wetnurse) : *ḥarwant-*,
 SALUMMEDA
 nurse, to : *ṣaktai-*
 nut, pistachio : GIŠLAM.GAL¹²¹

oath : *ḥirunt-* (Luwian), *linkai-*,
 linkan-, *linkiyant-*, MĀMĒTU,
 NĪŠ ILI, NAM.ERĪM
 oath, pertaining to : *ḥirutalli-*
 obedience : *ištamaššuwar*,
 ḥapazuwalatar, *tummantiya-*
 obey, to : *anda ḥapatiya-*,
 ištamaš-
 objection : 𐎶 *ḥalwati-* (?)

obligate, to : *išḥai-/išḥiya-*,
 išḥiulab-
 obligation : *išḥiul-*
 observe, to : *ḥanḥaniya-* (?)
 obstruct, to : *piran ḥamenk-*
 OCCUPATIONS :

ḥuprala- : potter
ḥapanalli- : summer
 herdsman (?)
taḥiyali- : barber
weštara- : herdsman
 LÚA.ZU : physician
 LÚAD.KID : basket-weaver
 LÚ ANŠE.KUR.RA¹²²
 LÚAŠGAB : leather worker
 LÚBAḤĀR¹²³ : potter
 LÚBUR.GUL : lapidary
 LÚDAM.GĀR : merchant
 LÚDUB.SAR : scribe
 LÚE.DĒ.A : smith
 LÚENGAR : farmer
 LÚĒPIŠ KUŠE.SIR : cobbler¹²⁴

121. *HWb*, p. 282 ; the reference is KUB XXXIII 115 rev iii 8.

122. The LÚMEŠ ANŠE.KUR.RA-wa-at-ta ku-e-eš ŠA DINGIRLIM of KUB VII 54 obv ii 15 are probably grooms.

123. LÚBAḤĀR is the preferred reading of LÚDUG.GA₅.BUR (*HWb*, Erg. 1, p. 25). Aside from the KUB XXXVI 41 obv i 12 reference cited in *HWb*, Erg. 1, p. 25 and the occurrence in law no. 176, LÚBAḤĀR occurs in KBo II 1 obv i 25, ii 6 ; KBo X 30 ii 3 ; KUB VIII 75 obv ii 17, 26 ; KUB XI 28 obv iii 12, 20, rev iv 13 ; KUB XXX 35 obv i 6 ; KUB XXXIII 103 rev iii 5 ; KUB XXXVIII 12 obv i 10, 16 ; and HT 2 rev v 22. DUG.GA₅.BUR (without LÚ) occurs in KBo III 23 obv 11 ; KBo X 28 v 1 ; and KUB XXXI 53 obv 9. DUG<GA> .GA₅.BUR occurs in KUB II 2 rev iv 10. And in KBo X 28 v 1 one finds the unusual writing UZUDUG(!). GA₅BUR.NA. For further discussion of the LÚBAḤĀR compare Barrelet, RA 58 [1964], pp. 1-8.

124. CAD E, p. 239.

LÚĒPIŠ GA : dairyman ¹²⁵
 LÚĒPIŠ GAD : linen/cloth ¹²⁶
 maker
 LÚĒPIŠ KAPALLĪ : leggings-
 maker ¹²⁷
 LÚĒPIŠ MUN : salt-maker ¹²⁸
 LÚ/SALĒPIŠ PÁ-PÁ-SĀ :
 cook who prepares gruel ¹²⁹
 LÚĒPIŠ TAĤAPŠĪ :
 belt-maker ¹³⁰
 LÚĒPIŠ TÚG.GŪ.Ē.A ĤUR-RI :
 maker of Ĥurrian cloaks ¹²⁴
 LÚKŪ.DÍM : gold- and silver-
 smith
 LÚ MUĤALDIN : butcher, cook

LÚMUŠEN.DŪ : augur ;
 LÚ NA-QAD : herdsman
 LÚNAGAR : carpenter
 LÚNAGAR IŠŠĪ ¹³¹ : (wood-)
 carpenter
 LÚNAGAR ŠA KŪ.BABBAR :
 silver worker ¹³²
 LÚNAGAR NA₄ : sculptor ¹³³
 LÚ NIM.LĀL : bee-keeper
 LÚ NINDA.DŪ.DŪ : baker
 LÚ NU.KIRI₆ : gardener ¹³⁴
 LÚSIMUG ¹³⁵ (not LÚE.DÉ.A) :
 metal worker
 LÚSIPA : herdsman
 LÚSIPA.GUD : cattle herdsman

125. CAD E, p. 240.

126. The Akkadian counterpart, *ēpiš kitū*, is not listed in CAD E, pp. 283-9. HWb, Erg. 1, p. 31. Compare Goetze, JCS 10 [1956], p. 36, fn. 50 and E. von Schuler, *Die Kaskäer*, p. 76.

127. CAD E, p. 238.

128. LÚ.MEŠ E-PIŠ MUN in KUB XXXVIII 19 obv 5. The Akkadian counterpart, lacking in CAD E, p. 240, would be *ēpiš tābī*.

129. CAD E, p. 239 lists the SAL E-PIŠ BABA.ZA of KUB XXVI 69 v 14, but could not know in 1957 about the male counterpart listed in the text KUB XXXVIII 12 obv i 16 published in 1965.


130. To CAD E, p. 240 can now be added *ēpiš taḥapši* on the basis of LÚ E(!)-PIŠ(!) TA-ĤAP-ŠĪ (HT 2 obv iii 23); LÚ E-PIŠ T[A-ĤAP-ŠĪ] (KUB XXXI 51 rev 3); and LÚ E-PI-Š TA-ĤAP-ŠĪ (KBo X 10 obv ii 18).

131. KUB XXIX 1 rev iii 14 (ANET, p. 358b).

132. KUB XVII 20 obv ii 23.

133. KUB XXXVIII 12 obv ii 21; KBo XIV 142 rev iv 22.

134. Spelled: LÚ NU.GIŠ.SAR (KBo IX 88:7; etc.); the element GIŠ.SAR is to be read KIRI₆ (AHw, p. 485a). The element SAR alone is to be read NISSA (Gelb citing Civil apud *Studies in Honor of B. Landsberger*, p. 61).

135. LÚ.MEŠ SIMUG.MA-za (KUB XXXVIII 12 obv i 17) — SIMUG. MA are drawn thus . One could also read LÚ.MEŠ DÉ.DÉ(!).ZA.

LÚSIPA.UDU : shepherd	<i>miyaḫuwanteš</i> -, LÚŠU.GI-a-,
LÚŠE.KIN.KUD : harvester	LÚŠU.GI-eš-
LÚ ŠU.I : barber	old age : <i>miyaḫuwandatar</i> ,
LÚŠU.PIŠ : fisherman	LÚŠU.GI-tar
LÚ TÚG : fuller (?),	olive : ZÉ-ER-TUM/TI
tailor (?)	olive oil : Ī GIŠZERTUM
LÚ TÚG.GAZ	omen : <i>ileššar</i> , <i>puranimma</i> (?),
LÚUMMEA : master(-craftsman)	šagai-, IZKIM
LÚ UR.GI ₇ : hunter	omen, to give an : <i>šakiyah-</i>
LÚUŠ.BAR : weaver	omit, to : <i>dala-</i> , <i>wakšiyannu-</i>
LÚURUDU.NAGAR : copper	one, to make : l-EN <i>iya-</i>
worker	onion : <i>šuppiwašḫar</i> ,
occupy (a land), to : <i>ašandulai-</i> ,	SUM.SIKILSAR
<i>pe ḫar</i> - ¹³⁶	ONION-LIKE PLANTS :
occur, to : <i>kiš-</i>	GA.RAŠSAR : leek
oesophagus : <i>pappaššala-</i>	ŠE.LÚSAR ¹³⁷ : coriander
offense : <i>haratar</i> , <i>haratnant-</i>	ANTAḪŠUMSAR ⁵¹ : kind of
offend, to : <i>zammurai-</i>	onion (?)
offering : SISKUR	open, to : <i>ark-</i> , <i>ḫaš-</i> , <i>ḫašḫaš-</i> ,
offering, drink : <i>išpanduzzi-</i> ,	<i>ḫašk-</i> , <i>kinu-</i>
<i>mantalliya-</i>	open, to be : <i>ḫišwai-</i>
official (adj) : KAYAMĀNU	opponent : <i>appaliyalla-</i> ,
offspring : DUMU,	<i>ḫarpanalli-</i> , <i>tarpanalli-</i> ,
ŠĀ.BAL(.BAL), ŠĒTU	LÚ.KUR
oil : Ī, Ī.GIŠ	opponent-at-law :
old : <i>SALḫašawa-</i> , <i>*miyaḫuwant-</i> ,	<i>ḫannittalwa(na)-</i> , <i>ḫannešnaš</i>
<i>wez(za)pant</i> , LIBIR.RA ¹ ,	<i>išḫa-</i> , BĒL DĪNI, LÚ DI-ŠU
ŠU.GI	opponent-at-law, to be :
old, to be : <i>miyaḫuwanta-</i> ,	<i>ḫannittalweš-</i>

136. For *pe ḫar*- in the sense of "holding" territory just won in battle, compare JCS 10 [56], p. 80 (lines 42-25).

137. For ŠE.LÚSAR "coriander" in the Hittite texts see KBo IV 2 obv i 11; KUB XXIV 7 ii 7; VBoT 24 i 4; ZA NF 20 [1961], p. 155. On the term in cuneiform literature from Mesopotamia compare I. J. Gelb, *Studies in Honor of Benno Landsberger*, p. 61, and M. Birot, *ARMT* IX, p. 270. The Akkadian counterpart is *kisibirru* (AHw, I, p. 486).

- oppose, to : *menabḥanda ep-*,
menabḥanda auš-, *menabḥanda*
mat-
- oppress, to : *ḥatganu-*, *ḥatkešnu-*,
nakkiyaḥ-, (*katta*) *damaš-*,
dammešḥai-, *wešuriya-*
- oppression : *dammešḥa-*
- oppressor : *wešuriškattalla-*
- oracle : *ariyašešsar*, ŠA MUŠEN
uttar
- oracle, to determine by : *ariya-*,
ḥandai-, SIxSÁ
- oracle, to receive : *arḥa ep-*, *piran*
šara ep-
- orchard : KIRI₆ (GIŠ.SAR)¹³⁴,
 GIŠINBU
- order, to put in : *aš(ša)nu-*,
ḥandai-, *taninu-*
- organum : GIŠZŪPU⁷⁰
- ornament, to : *ḥurai-* (?), *kunk-*,
unuwai-, ŠU.TAG.(GA),
 ŠU.TAG.TAG.GA
- ornament : *unuwašḥa-*
- ornamented : *šuppištuwara-*
- ornamented, un- : *dannara-*
- orphan : *kurimma-*
- other : *damai-*, GUR-*i-*
- outpost : *para ašatar*
- outstanding : *šarli-*
- oven : IMŠU.(NĪG.)NIGIN.NA,
 UDUN (?)¹³⁸
- over-eager, to be : *nuntarnu-*
- overhear, to : *para ištamaš-*
- overlaid : *ḥališšiyant-*, GAR.RA
- overlay, to : *ḥališšiya-*
- overlook, to : *para auš-*
- overpower, to : *išḥizziya-*,
šakuriya-
- overtake, to : *ḥapuš-*, *anda*
wemiya-
- overturn, to : *arḥa ḥurutai-*, *pippa-*
- owl : *ḥapupi-* (?)⁸
- pacify, to : (*katta*) *palabša-*, DU₈-
 page : DUMU.Ē.GAL
- pale : *alpant-* (?)
- palm (of hand) : ŠA QĀTI
ḥabḥal-
- panther : *paršan(a)-*, UG.TUR
- panther, like a : *paršanili*
- paralyzed : *dudduwarant-*
- pardon, to : *parkunu-*
- park : *ambašši-* (??)
- part : *šarra-*, HA.LA
- participate in, to : *takš-*
- partridge : *kakkapa-*,
 MUŠEN HURRI (?)
- passage, safe- : *zaršiya-* (?)
- pasture : *lapana-*, *wellu-*, *weši-*.
 NU.KŪ, RĪT GUDHÁ,
 RĪT ANŠE.KUR.RA
- path : *urki-*, KASKAL
- patient, to be : *tubūšiya-*
- patron deity : *parašši-* (?)

138. Götze gives the reference KUB XV 3 iii 58 in ŠL, II, 415 : 3, but such a line in the published texts does not exist.

pawn, to take as :

appat(ta)riya- (?)

pay, to : *kuš-* (??), *pai-*

pay back, to : *kappuwai-*,

kuš- (??), *piddai-*, *šarnink-*

peace : *takšul-*, *takšulatar*

peace, to be at : *takšul eš-*

peace, to make : *takšul iya-*,

takšul da-, *takšulai-*

pear : *karpina-* (?)

pectoral : *TUDITTU*

pedestal : *ištanana-*,

ZAG.GAR.RA

peel, to : *šap-*, *šapiyai-*

peer : *anna wali-*, *LÛ GAB.A.RI*,

*ZAG-aš UKÛ-aš*¹³⁹, *MEĤRU*

peg : *KAK*

pen : *ašawar*, *ēhila-*, *hali-*,

humma-, *TÛR*

penis : *arlip-* (??),

hapuša(nt)- (?), *harniu-* (?),

genu-, *lalu-*

pennant : *ŠA GIŠŠUKUR*

GUŠKIN GAD

perform, to : *an(n)iya-*, *iya-*

perfumed oil : *šanezzi-*¹⁴⁰,

Ì.DÛG.GA

perish, to : *hark-*, *zinna-*

permanent : *ukturi-*, *SAG.UŠ* (?),

KAYAMĀNU

permit, to : *tarna-*

PERSONNEL :

cf. also OCCUPATIONS.

antuwašalli-

appa-

apiši-

arkammiyala- : *arkammi*-player

aššuššanni- : equerry

aššušatalla- :

auriyala- : border guard

ekuttara- : cupbearer

haggazuwašši- : cupbearer (?)

haliyami- : temple functionary

haliyari- : priest-singer

haliyattalla- : sentinel

halipi-

hamina- : chamberlain

hapiya- : cultic functionary

haršiyala- : offerer of *NINDA*

harši-

139. KBo IV 14 rev iii 68 : *man-aš appezziš antuḫšaš man-aš ZAG-aš UKÛ-aš*, "whether he is an inferior or a peer".

140. Alongside the common use of *šanezzi-* as an adjective (*HWb*, 181-2) there are a few passages in which the substantivized neuter form of the adjective appears to denote a sweet-smelling substance (*šanezzi šamišizzi*, Disappearance of the Sun [*RHA* f. 77, p. 87f.], A iv 6, 11, 18, B iv 40-1). As an adjective *šanezzi-* describes *Ì.DÛG.GA* in KUB XV 34 obv ii 29 (*ki-ma mahḫan Ì.DÛG.GA šanezzi*). As a substantivized adjective, *šanezzi* takes the following verbal construction : *nu-šan šanezzi išḫuwai* (KUB XV 31 obv i 25). After the goddess Ištar bathes, she anoints herself with *šanezzi* (*ša-né-ez-zi-it iš-ki-it*, KUB XXXIII 88 rev 10 [*Ḫedammu Myth*]), which seems to point to a kind of oil or salve.

bartagga : kind of priest (?)
baštanuri-
batalwala : door-keeper
baštumna : *ḥešta*-attendant
biłammatta : gate-keeper (?)
bimmalli : offerer of NINDA
himmaš (?)
binkula : "he of the *binkul*-
 offering"
batwaya-
hippara-
bištašša-
bukmatalla : conjurationpriest
huburtanuri : groom (?)
buwaššannalla : priest(ess) of
 D_Huwaššanna
išhamatalla : singer
išmanalla : equerry
išpantuzziyala : offerer of
 libations
ittaranni : courier
kallištarwana-
gangatitalla : offerer of *gangati*
karimnala : temple attendant
karuḥala-/*kaluḥala*-
 SAL*katra* : singer
kinirtalla : zither-player
kipliyala : kitchen functionary
kireštenna-/*kireštiyana*-
kita : recitation priest
gurtawanni-
kuššaniyatalla : mercenary
labḥiyala : warrior (?),
 traveler (?)
maniyabḥatalla : governor,
 administrator
maniyabḥeškattalla : governor

maniyabḥiyaš išḥa : governor
minalla : miller (?)
pabḥuwarši-/*pabḥurzi* : prince
 not elligible to rule
palwatalla : functionary active
 in festivals
parnalli : page, courtier
pašandala : food-taster (?)
patili : kind of priest
pittauri-, *pidduri*-
pulala : lot-caster (priest)
purapši : cultic functionary
šaḥtarili : priest singer
šalašḥa : palace functionary
šankunni(yant) : priest
šapašalli : sentinel (?)
šarikuwa : police force (?)
šašalpatalla-
 SAL*šilalluḥi*-
šiuniyant : ecstatic, prophet
šurala : cook (?), kitchen funct.
šuwaššali-
taḥiyali : barber (?)
dammara : lowly cult
 functionary
tamišatalla-
tappala-
tapariyalli : commander (?)
tapritašši : custodian (?) of
 the *tapri*-seat
tapšuwala-
tarriyanalli : the third
taršipala/i : coachman, chariot-
 driver
tarwešgala : dancer, acrobat
tawalala : offerer of *tawal*-
 drink

tazzeli- : anointed priest
tubkanti- : high dignitary
duyanalli- : second (?),
 fourth (?)
tuppa(la)nuri-
tuppanali- : scribe (?)
dudduṣḥiyalla- : court functionary
ummiyanni- : cultic functionary
ura/iyanni- : kd. of priest
uralla- : horse-trainer (?)
urubḥi- : funct. in funerary cult
uṣkiṣḡatalla- : guard, sentry
walḥiyala- : offerer of *walḥi*-
 drink
weḥeṣḡkatalla- : patroller
weṣḡkatalla- : error for
 preceding?
weṣuriṣḡkatalla- : oppressor (?),
 taskmaster (?)
ziliḡuriyatalla- : priest of
 ^dZiliḡuri
zipuriya- : offerer of NINDA
zippuriya- ?
zuppala- : custodian of *zuppa*-
 bread?
zuppariyala- : torch-bearer
SALAMA.DINGIR : kind of
 priestess
LÚAZU : *BĀRŪ*-priest
LŪ BANŠUR : table man

LŪ DINGIR-LIM : ecstatic
LŪ DUGUD : dignitary
LŪ É.ŠĀ : chamberlain
EN ERĪN.MEŠ : general
EN KARAŠ : general
EN UKU.UŠ
LÚ/SAL É.DINGIR : temple
 functionary
SALENSI : sibyl
GAL.GEŠTIN : high milit.
 official
LŪGUDŪ : anointed priest
LŪHAL : *BĀRŪ*-priest
LŪ IŠ : groom
LŪ KAT.TAR
LŪ KAŠ₄.E : courier
LŪ KISAL.LUḤ : fore-court
 washer
LŪ ME.SAG : *LŪ MEŠEDI*
LŪ NI.DU.DU
LŪNI.DU₈ : gatekeeper
LŪ NĪG.BĀR :
 curtain-keeper (?)
LŪ NIN.DINGIR :
 high priest (?)
LŪ GIŠPA : sceptre-man,
 usher (?)
LŪ QA.ŠU.DU₈.A : cup-bearer
LŪ SIG₅
LŪ ŠĀ
LŪ ŠĀ.TAM : chamberlain

141. *GIŠtar-wa-a-li* in KBo XIV 84 rev iii 11 is in broken context. In the inventory KUB XXXIV 88:12 we find the [*ku*]-*uṣ-ku-uṣ-ṣu-wa-aṣ tar-wa-a-li*, "the *tarwali* of/for crushing". Of course, pestles are not the only implements used for crushing. Nonetheless, the (DUG)*kuṣkuṣnulli* is a mortar!

LŪ ŠĀ.NE.ŠA₄ : lamenter
 SAL ŠĀ.ZU
 LŪ TI
 LŪ TIN.NA : vintner
 LŪ GIŠTUKUL
 LŪUMMEDA ANŠE.KUR.RA
 LŪ ZA.LAM.GAR :
 tent-keeper
 LŪ ZABAR.DAB
 perspiration : *šišḫau-*
 pestle : *GIŠpakkuššuwār*, (Luw.)
 pattuni-, *tarwali-* (?)
 physician : LŪ A.ZU
 picture : *gulzi-*
 pierce, to : *ḫattai-*, *ḫazziya-*,
 išgar-, *iškarranniya-*, *šai-/šiya-*
 pile up, to : *išḫuwa-*, *šubḫa-*
 pillar : *annasnant-*, *kurakki-*
 pin : *šepikkušta-*,
 URUDU₂.KIN.BAR
 pine-cone : *ḫulli-*, *ḫu(wa)lliš-*,
 ḫuwalliššanant-
 pit : **ayabi-* (*a-a-bi*), *akkuša-*,
 ḫatteššar, *patteššar*, BŪR
 pitch (a tent), to : *šiya-*
 place : *peda-*, AŠRU, KI
 place, to : *ašeš-*, *dai-*, *tittanu-*, *zik-*
 plague : *ḫengan-*, UG₆
 plain (n) : *ku(e)ra-*, LĪL
 plain (adj) : *pittalwa(nt)-*,
 šannapili-, *dannara-*
 plaintiff : *ḫantitiyatalla-*,
 uddanaš išḫa- (BĒL AWĀTI)
 plait, to : *anda taluppai-*
 plant, to : *aršai-/aršiya-*, *warḫunu-*
 PLANTS : cf. also FRUITS,
 GRASSES, CEREALS,

GRAINS, TREES, etc.
ankiš-
armi-
artarti- : mushroom (?)
ḫabḫal- : shrub
ḫabḫašitti-
ḫalenzu- : duck-weed
ḫašuššara-
ḫašuwai- : soda plant
ḫattalkešna- : white thorn (?)
ippiya-
ippiyanzana-
kar(aš)šani- : soap weed
kaštant-
kikla-
lakkarwan-
laparša-
šadduwa-
tapalkuštana-
zabḫeli- : cress (?)
 ŠE+NAG : soap weed
 ŠU.GĀNSAR
 ŠU.KIŠSAR
 ZAG.AḪ.LISAR : cress (?)
 TIYATU : "devil's dung"
 plaster : *ḫaneššuwār*, *purut-*,
 šalwina-
 plaster, to : *ḫaneš-*
 plate : ŠU.GĀN (?)
 platform : *taršanzipa-*
 platter : *GIŠwera-*, *GIŠura-*
 play, to : *dušk-*
 play (musical instr.), to :
 ḫazzik-, *walḫ-*
 pleasant, to be : *waš-* (Vmp)
 pledge, to take as : *appat(a)riya-*
 plot : *kupiyati-*, INIM BAL

plot, to : *beššalla-*, *kup-*, *šanḫ-*,
taštašiya-
 plotter : *kupiyatalla-*
 plow : *appalašša-* (?),
 GIŠAPIN(.LAL)
 plow, sub-soil :
 URUDUŠU.KIN(.GAL) ¹⁴²
 plow, to : *ḫarš-*, *terip-*
 plowed : *terippi-*
 plowman : LÚAPIN.LAL,
 LÚENGAR, *pallaššurimi-* (??)
 plug : *eburati-*, *ištappulli-* (?)
 plunder : *šaru-*
 plunder, to : *šaruwai-*
 pointed : *dampu-* (?)
 or *alpu-* (?)
 pointed, to be : *dampueš-* (?)
 pole : *wenal-*
 policemen : ERĪN.MEŠ
šarikuwaš (?)
 pollute, do : *ḫarra-*, *paprah-*,
paprai-

pomegranate : NURMŪ
 poor : *ašiwant-*, LŪ MAŠ.EN.
 KAK
 poor, to be : *-ši* NU.GÁL *kuitki*
 ("he has nothing") ; *ašiwanteš-*
 poplar : *ḫarau-*, GIŠILDĀG ¹⁴³
 population : *antuhšammant-*,
antuhšatar
 portion : *ḫali-* ¹⁴⁴, *tarnat-*
 possess, to : *ḫar-*, *pe ḫar-*
 posterity : DUMU-latar,
 NUMUN, ŠĀ.BAL,
 ♂ *warwatnant-*
 postern gate : *luštani-*
 postpone, to : *šakuwandariyanu-*
 potter : LÚḫuprala-, LÚBAḤĀR
 potter's wheel : LÚBAḤĀR-aš
 UMBIN
 pour out, to : *ḫuwalla-* (?),
išḫuwa-, *laḫuwai-*, *šippand-*,
šuhḫa-, BAL
 praise : *šarlat-*, *walliyatar*

142. The URUDUŠU.KIN(.GAL) is not listed in *HWb* and supplements. Götze contributed many references, however, to *ŠL*, II, 354 : 392d, where it is shown that the Akkadian counterparts are *ḫarbu* (a kind of subsoil plow : *CAD* H, pp. 97-8 ; *AHw*, p. 325a) and *māyāru* ("[Boden-]Zerschlagung" ?, *AHw*, p. 587b).

143. KUB XXXVIII 11 obv 9, VBoT 24 i 6, ii 7. GIŠILDĀG appears already in *HWb*, p. 277 without references. No Hittite references are found in *ŠL*, II, 579 : 221b or under *ildakku* in *CAD* I, pp. 70-1 or *AHw*, p. 371a. Since Hittite *ḫarau-* denotes the Euphrates poplar (Akkad. *šarbatu*), it is not the same tree as the *ildakku*.

144. A. Goetze's unpublished *Hittite Dictionary* suggests "portion" for *ḫali-*, which allows one to interpret NINDA *ḫali-* as a bread portion and the *ḫali-* usually translated "night watch" as "portion (of the night)". Is a connection implied with Sum. HĀ.LA??

praise, to : *aššu mema-*, *šarlai-*,
walla-
 pray, to : *arkuwai-*, *mugai-*, *malt-*,
aruwai-
 prayer : *arkueššar*, *arkuwar*,
mugawar, *mukeššar*
 pregnancy : *armahḫatar*
 pregnant : *armahḫant-*, *armant-*,
armawant-, *arnuwant-*, *ušantari-*
 pregnant, to be(come) : *armah-*
 (w. -za), *šumrai-*
 pregnant, to make : *armah-*
 (w/o -za), *ušai-*
 prepared : *ḫandant-*
 presage : cf. omen
 present, to : *ḫink-*
 press, to : *pupušša-*, *damaš-*
 previous : *annalla/i-*, *karuili-*
 previously : *annaz(a)*, *annišan*,
karu
 price : *ḫappar*, *kuššan-*,
 KI.LAM-tar (??), ŠĀM, ŠIMU
 pride : *walli-*
 priest : *šankunni(yant)-*,
 LÚ/SALSANGA
 priest, high : LÚ SANGA GAL,
 LÚ NIN.DINGIR (?)
 priestess, high : SALENTU
 priests, group of :
 LÚSANGA-eššar
 PRIESTS : cf. PERSONNEL
 prison : É EN.NU.UN,
 É KĪLI, BĪT ŠIBITTI

prisoner : *alšant-*, *appant-*,
arnuwala-, *ḫippara-*, *šulla-i*,
 LÚ DIB, LÚ ŠU.DIB,
 LÚASĪRU
 prisoner, to take : *alš-*, *šara da-*,
anda ep-
 procedure : *uttar*, KASKAL
 procrastinate, to : *ištantai-*,
ištandanu-
 procreation : *ḫaššatar*
 produce, to : *an(n)iya-*, *iya-*
 production : *aniyat-*
 prolong, to : *daluganu-*
 promised : *tarant-*
 property : *maršeddu-*
 prophet : *šunan antuḫša-*¹⁴⁵,
šuniyant-, LÚ DINGIR-LIM
 propitiate (a god), to : *galank-*,
paḫḫša-, *talliya-*, *waršanu-*
 propitious (favorable) : *kunna-*
 prosperity : *aššul-*, *aššulatar*, *lulu-*
 prosperous : *ḫappina-*
 prosperous, to make : *luluwai-*
 prostitute : SALKAR.KID,
annaneka- (??)
 prostrate : *kaninant-*
 protect, to : *ḫantiyai-*, *paḫš-*
 protective genius : *annari-*, *tarpi-*
 protectorate : *kuriwana-/*
kuriwana-
 protest : 𐎶 *halwati-* (?)
 proud, to be : *šallarkardah-*,
šallakardai-

145. Telepinuš Procl., col. II, line 32 (*šunan antuḫšeš*, "the men of the gods").

provide for, to : <i>ḥantiyai-, ḥanza</i> <i>ḥar-</i> ¹⁴⁶ , <i>ṣakuwa ḥar-</i>	<i>ṣuppiyaḥ-</i> (Vmp), <i>tuḥṣ-</i> (Vmp) (??)
prow (of ship) : SAG, SAG.DU	pursue, to : <i>appan ep-, appan ki-</i>
puffed up : <i>iyatnuwant-</i>	push, to : <i>peššiya-, ṣai-/šiya-,</i> <i>ṣuwai-</i>
pull, to : <i>ḥuittiya-</i>	pyre : <i>ukturi-</i>
punish, to : <i>kappuwai-,</i> <i>dammešḥai-, zankila-</i>	
punishment : <i>dammešḥa-,</i> <i>zankilatar</i>	quarrel : <i>ḥalluwai-, ṣarupa-,</i> <i>ṣullatar, ṣulli-</i> (??)
pupil (of eye) : <i>titita-</i>	quarrel, to : <i>ḥalluwai-,</i> <i>ḥannitalweš-, ṣullai-</i>
pure : <i>parkui-, ṣuppi-, ṣuppiyant-,</i> <i>ṣuppiššarant-</i>	quarrel, to stir up a : <i>ḥalluwanu-</i>
pure, to be : <i>parkueš-, ṣuppeš-,</i> <i>ṣuppiyaḥ-</i> (Vmp)	quarter, to : <i>kariya-</i>
purification : <i>parkueššar-,</i> <i>parkuyatar, ṣeḥelli-, ṣuppeššar-,</i> <i>ṣuppiyatar</i>	quartered : <i>arzanant-</i>
purify, to : <i>parkunu-, parkuwai-,</i> <i>ṣuppiyaḥ-, ṣappiṣarab-</i>	queen : <i>ḥaššunššara-, SAL.LUGAL</i>
purify oneself, to : <i>parkuya-</i> (Vmp),	quench one's thirst, to : <i>ḥaššik-</i> quench someone else's thirst, to : <i>ḥaššikkanu-</i> question, to : <i>punuš-</i>

146. The idiom *ḥanza ḥar-* "to hold the forehead" (see also footnote 55 above) is the approximate semantic equivalent of Old Babylonian *rēšam kullum* "to be at someone's disposal, be ready to help or support" (AHw, p. 503). A. Goetze (JAOS 74 [1954], p. 188) has called attention to the similarity of *ḥanza ḥar-* with *rēšam kullum*, but Hittitologists (including Goetze) have generally failed to render *ḥanza ḥar-* as "to be available, aid, support". This rendering seems especially appropriate in KUB XVII 21 iv 13, where the Gašga are commanded to "give it (a caravan) your support, and let no one attack it on the road!" In Hittite law 165 also the offender's obligation is not to "let (the injured man's) house alone", nor does it mean that "he shall have peace there in his house" (Friedrich, HG, p. 75). Rather one should translate "he (the offender) shall make himself available at his (the injured party's) house". This availability could take the form of financial support or something similar. For other occurrences of *ḥanza ḥar-* (most of which accord well with the proposed meaning) see KUB V 1 iii 54 and KBo XII 39 obv i 10.

quick : *liliwant-*, *nuntariya-*,
piddalli-, *pittiyalli-*

quickly : *budak*

quiver : *parzašša-*,

KUŠĒ.MĀ.URU₇, IŠPATU

race-horse : *pittiyawaš* ANŠE.

KUR.RA

rafter : GIŠŪR

rain : *heyau-*, *heu-*, ZUNNU

rain, to : *hewannai-*

raise up, to : *parkiya-*, *šallanu-*

raisin : GIŠGEŠTIN HĀD.DU.A

rake : *baḫ(ḫa)ra-*

rake, to : *baḫḫariya-*

raking : *baḫratar*

rank (n) : *ilan-*, *ileššar*

rash : *nuntariya-*

rash, to be : *nuntarnu-*

ration : *tarnat-* (?), *ḫali-*

raw : *ḫuešu-*

read, to : *auš-*, *ḫalzai-*

read aloud, to : *piran ḫalzai-*

ready, to be : *awan šara tiya-*

ready, to make : *ḫandai-*

really : *ḫandan*, *šuwaru*

reaper : LŪ ŠE.KIN.KUD

rear (a child), to : *šallanu-*

rebel : *ḫarpanalli-* (?),

kupiyatalla-, *tarpanalli-* (?)

rebel, to : *kururiyaḫ-*, *šallai-*,

wakkariya-

rebellious : *ḫarpu-*, *niwaralli-*

rebellious, to make : *niwarala-*,

BAL-*nu-*

receipt : 𐎶 *lalami-*

recline, to : *šeš-*

recognize, to : *kaneš-*, *šak-*

reconcile (factions), to : *takšan*

anda tittanu-

recover (intrans.), to : *enuma-*,

lazziya- (Vmp), SIG₅

recovery : *sara appatar* (?)

recuperate, to : *enuma-*,

lazziya- (Vmp), SIG₅

red : *ešḫarwant-*, *mita/i-*,

marušam(m)a-

red, to be : *anda maruwai-*

red-purple : HĀŠMANNU

redness : *maruwašḫa-*

reed : *nata/i-*, *natant-*, GI

referred (to another group),

to be : *wabanza eš-*

refine, to : *zanu-*

refractory : cf. rebellious

refrain, to : *dala-*

refresh, to : *waršanu-*

refreshment : *galaktar*, *waršiyat-*,

waršula-

refuge, place of : *šaraman-* (???)

refugee : *ḫuyant-*, *pittiyant-*,

MUNNABTU

refuse, to : *natta mema-*, *minima-*

regale, to : *duškešk-*

regard, to : *auš-*, *kappuwai-*,

šakuwai-

regent : cf. governor

regular : *ukturi-*, SAG.UŠ,

KAYAMĀNU

reign, to : cf. rule

reign, to begin one's : *šara išpart-*

reimburse, to : cf. compensate

rein : *išmeri-* (?)

reject, to : *-za markiya-, mimma-, paškuwai-*

rejoice, to : *dušk(iya)-*

relate, to : cf. speak, tell

RELATIONSHIPS :

išhanittaratar : blood relationship

gainatar : marriage relationship

pankur : family relationship (?)

ATHŪTU : brotherhood

relative : *išhanattalla-, kaena-*

RELATIVES, Family :

anna- : mother (AMA)

annanega- : sister

annawanna- : step-mother

anninniyami- : cousin

antiyant- : kind of son-in-law

atta- : father (*ABU*)

hanna- : grandmother (AMA.AMA)

bašša- : grandchild (DUMU.DUMU)

bašša hanzašša : grandchild & great-grandchild

bubba(nt)- : grandfather (*ABI ABI*)

AMA : mother

AMA.AMA : grandmother

DAM : wife

DUMU : child : son

DUMU.DUMU : grandchild

DUMU.SAL : daughter

SALĒ.GE₄.A : bride ; daughter-in-law

NIN : sister

ŠEŠ : brother

ABU : father

ABI ABI : grandfather

EMU : father/son-in-law

SALESIRTU : concubine

HATĀNU : rel. by marriage

LŪMUTU : husband

relaxed : *appa lant-*

release, to : *la-, tarn-, tattalušk-, DU₈*

relieve, to : cf. soothe

relinquish, to : *arba peda-*

rely upon, to : *ha-*

remain, to : *aš-, appan eš-*

remedy : *wašši-*

remember, to : *kappuwai-, karta šiya-*

remiss : cf. negligent

remnant : *kuptar*

remote : *tuwala-*

remove, to : *karš(iya)-, kartai-, mutai-, arba peda-*

remunerate, to : *šarnink-*

rend, to : *iškallai-*

render, to : *kappuwai-*

renew, to : (*appa*) *newaḥ-*

rennet : *EMŠU*

renounce, to : *mimma-, para šuwai-*

renovate, to : (*appa*) *newaḥ-*

reorganize, to : *taninu-*

reparation : *šarnikzel*

repay, to : (*appa*) *kappuwai-, šarnink-*

repeat, to : *irḫai-*

replace, to : *šarnink-*

reply, to : *appa mema-*

report : *ḫaluga-*

repose, to : *šeš-*

reprieve, to : *huišnu-*

REPTILES :

elluyanka- : snake

bartagga- : snake (??)

hurziyal(l)a- : lizard

MUŠ : snake

MUŠ.ŠĀ.TŪR : poisonous
serpent

repudiate, to : *para šuwai-*

repugnant : *kappitlalli-*, *puggant-*

request : *mukeššar*

requisition, to : *šešhai-*

rescue, to : *huišnu-*

residence ; royal : *šalli pedan*

resin : *tubhūeššar* (?)

resist, to : *menabbanda ep-*,
ma(n)t-

respect, to command : *nabšarnu-*

respond, to : *appa mema-*

rest, to : *šeš-*, *kuliyaweš-* (?)

rest-house : *ḫalentuwa-*

restless, to be : *allaniya-*

restlessness : *ḫarnammar*,
ḫarnamniyašḫa-

retard, to : *zaluganu-*

retire, to : *neku-*, *katta šeš-*,
šašti pai-

return, to : *appa pai-* (Val),
appa uwa-

reveal, to : *tekkuš(ša)nu-*,
uššiya-

revel, to : *dušk-*

revenge : *kattawatar*

reverence : *nabḫan-*

reverent : *nabḫant-*

review (troops), to : *uwatar iya-*

revile, to : *tepnu-*

revolt : *ḫarnammar*,

ḫarnamniyašḫa-, *maša-* (??),
wakkareššar, BAL

revolt, to : *kururiyaḫ-*, *arḫa tiya-*,
wakkariya-, BAL *iya-*

reward, to : *peḫute-*, *piyanai-*

rhyton : BIBRU, *ḫalwani-*

rib : UZUMUḫrai-, UZUTI

rich : *ḫappina(nt)-*

rich, to be : *ḫappineš-*

rich, to make : *ḫappinaḫ-*

rider : LŪPITHALLU

ridge-(pole) : *iškiš-*¹⁴⁷

riding horse : PITHALLU

right hand : *kunnaš keššaraš*

right-hand (adj) : *kunna-*, ZAG-*a-*

rightful : *šakuwaššar(a)-*

rigid : *ḫabḫari-* (?), *šubmili-* (??)

rind : *ḫurpašta(n)-*

ring : KAMKAMMATU, UNQU

rip, to : *iškallai-*

ripe : *niyant-*

ripe, to be : *mai-/niya-*

rise, to : *šara tiya-*, *up-*, *uwa-*

rise (of dough), to : *putkiya-*

risk, to : *šuwai-*

ritual : *aniur-*, *ḫazziwi-*, *šaklai-*,
uttar, SISKUR

rival : LŪ.MEŠ AŠ ; LŪGAB.A.RI

river : *ḫapa-*, ĪD

147. See above in footnote 116.

river-bank : *wappu-*

road : *itar, palša-, urki-, KA.GĪR,*

KASKAL, HARRĀNU

roam, to : *anda weḫ-*

roast, to : *inu-, šanḫuwai-, zanu-*

rob, to : *taya-*

rock : *peruna-, NA₄, ABNU*

rock, to : *kunk-*

RODENTS :

mašḫuil- : mouse

PĒŠ(TUR) : mouse

roll up, to : *ḫulaliya-*

roof : *šubḫa-*

room : *antaki-*

room, bed- : *tunnakkeššar, Ē.ŠĀ*

root : *šurki-*

rope : *išḫimana-, šummanza-*

rosette : *AYARU*

rotten : *ḫarrant-*

rough : *warḫui-*

rounds, to make the : *irḫai-*

route : KASKAL

row : *kaluti-*

royal : *ŠA LUGAL*

rub, to : *pašihai-, peš-*

rubbish : *ḫašduir-, mudan-*

rubble : *pupulli-*

rudders : *pintanza*

ruined : *ḫarrant-, arḫa*

ḫarninkant-, guršawara- (?)

ruins : *guršamašša- (?)*,

guršawananza (?),

guršawanša- (?), *pupulli-*

rule, to : *ḫaššuwai-, maniyah-,*

tapar-, duddu-

ruler : *ḫaššu-, maniyahḫatalla-,*

tapariyalli-, LUGAL

rumor, to spread a :

lalan armizziya-

rump : *iškīš(a)-*

run, to : *ḫuwai-, piddai-*

runner : *Lūttaranni-, LUKAŠ₄.E*

running : *ḫuwayalli-*

rush upon, to : *šalik-*

sack (a city), to : *ḫarnink-*

sackcloth : *TUGBĀR*

sacred : *šuppi-, KŪ.GA*

sacrilege : *maršaštarri- (?)*,

UL a-a-ra (?) —

sadness : *ḫazziyaššar (?)*,

lumpa-¹⁴⁸, lu(m)pašti-

148. The incantation text KUB XXXIII 66 obv ii 9-15 reads : "In the sea lie copper cauldrons. Their lid(s) (are) lead. And [evil (?)] he put therein, the evil demon (*tarḫin*) he put, [. . .] he put, blood(-shed) he put, *ḫapanzi* he put", DIRIG *da-iš iš-ḫa-aḫ-ru da-iš* [. . .] *da-iš lūm-pa-an da-iš kam-ma-ra-[an da-iš]* *ḫur-di da-iš i-na-an d[a-iš]* ("sorrow he put, tears he put, [. . .] he put, grief he put, fog [he put], cursing (?) he put, disease he p[ut]."). The range of meaning required for *ŠI-pa-an* in line 14 is determined by DIRIG and *išḫaḫru*, that is, "sorrow" or "grief". The value *lūm* for *ŠI* is attested for Old Akkadian and Old Assyrian (von Soden, *Das Akkadische Syllabar*, p. 77). The form *lumpa-* "grief (?)" would be

DIRIG¹⁴⁹safe-conduct : *zaršiya-*sagacity : *ḥattatar*sage : *ḥattant-*salary : *kuššan-*saliva : *iššallant-, iššalli-*salt : *šiyanta-* (?), MUN,*ṬĀBTU/ṬĀBATU*salt-maker : *LÚĒPIŠ* MUN¹⁵⁰salty : (Luw.) *alaššammi-* (?)salve : *wašši-*sample : *anahī-*sanctify, to : *šuppiyaḥ-*sanction, to : *-za palkuiya-* (Vmp)sanctuary : *kuntarra-* (??),*AYAKKU, hegur*

sash : cf. belts

satiation : *išpiyatar*satisfy oneself, to : *ḥaššik-, išpai-*satisfy, to : *ḥaššikkanu-,**išpiyann-*save, to : *ḥuišnu-, ḥuldalai-*savor, to : *išta(n)ḥ-*saw : *ardala-* (?)saw, to : *ardu-*say, to : *lalai-, mema-, tar-/te-*scale (tray) : *gangala-* (?)scales : *elzi-,* GIŠNUNUZ

ZI.BA.NA

scalp : *ḥupallaš-* (?)scapegoat : *nakkušši-*scatter (intrans.), to : *parašai-,**parašešša-*scatter (trans.), to : *išḥunai-,**išḥuwa-, šuḥḥa-*

scissors : URUDUZina[

scoop up, to : *ḥan-*scout : *LÚNÍ.ZU, ERÍN.MEŠ**ḥalugaeš*scout, to be a : *šuwaya-*scowl, to : *tarkuwai-*scrape, to : *šap-, šapiyai-, šippai-,**kušalai-*scrape off, to : *arrirra-*scream, to : *taškupai-, wešk-,**wiyai-, wiwai-*scribe : *LÚtuppala-, LÚtuppanali-,*

LÚDUB.SAR, ZA A.BA

the base of the longer abstract *lu(m)pašti-* (HWb, p. 131). Both would be related to Greek *λύπη* and its cognates. See the writer's forthcoming discussion in "Hittite *tarpiš* and Hebrew *terāphim*", JNES 27 (1968).

149. KUB XXXIII 66 obv ii 13. The sign is that which occurs in Forrer (*BoTU*, I, p. 26, no. 49) as DIR and in Friedrich (*HKL*, II, p. 15, no. 28) as SA₅. As an ideogram SA₅ means "red" (*HWb*, p. 290), which does not fit KUB XXXIII 66 obv ii 13 (see footnote 148 above). The context requires a synonym of "sorrow" or "grief". Deimel, *ŠL*, II, 123 : 8 lists a DIRIG.GA which equals Akkadian *ašuštu* ("grief"), for which also see von Soden, *AHw*, p. 86a. The reading DIRIG is, however, complicated by the vocabulary entry sa-aSA₅ = *ašāšu* of CT XII 9 iv 9 (cited in *AHw*, P, 79b sub *ašāšu* III).

150. See footnote 128 above.

sculptor : LÚNAGAR.NA₄¹⁵¹
 scythe : *kullupī-*, URUDUKIN
 sea : *aruna-*, A.AB.BA, TĀMTU
 (Luw.) *alaššammi-*
 seaboard : *arunaš irbuš*
 seacoast : A.AB.BA *tapuša*
 seal : *šiyatar*, NA₄KIŠIB
 seal, to : *šai-/šiya-*,
 šiyattal/riya-
 seal-house : Ē NA₄KIŠIB,
 Ē.KIŠIB.BA, Ē.GAL *šiyannaš*
 seashell : *aku-* (?) ¹⁵²,
 NA₄*paššila-* (?)
 season : *meḥur*
 SEASONS :
 ḥamešḥa(ant)- : spring
 ḥameškant- : spring
 ginim(ant)- : winter
 zena(ant)- : autumn
 GURUN : summer
 ŠE₁₂ : winter
 U.BURU₇ : spring
 DĪŠĪ (TEŠĪ) : spring
 KUŠŠĪ : winter
 seat : *ašatar*, *kišḥi-*, *tapri-*,
 zahurti-, GIŠGU.ZA,
 GIŠŠŪ.A
 second : *dan*
 second place : *dan pedaš*
 secret (adj) : *ḥarwaši-*
 secret (n) : *kuggurniyawar*

secretly : *appezziyaz*,
 AḤĪTI-YA/-ŠU
 section : *karšattar*, *kuranna-*
 see, to : *auš-*, *šakuwai-*, *šuwaya-*,
 AMĀRU
 seed : *warwatn(ant)-*
 SEEDS :
 kappani- : caraway seed
 paršteḥuš : sesame seeds (?)
 seeing : *uwatar*
 seek, to : *šanḥ-*
 seen, to be : *dug-* (Vmp)
 seer : LÚAZU, SALENSI, LÚHAL
 seize, to : *ep-*
 seizure : *appatar*
 select, to : *para da-*
 sell, to : *ḥapparai-/ḥappariya-* ,
 uš(ša)niya- (?)
 semen : LŪ-natar, NUMUN
 senate : *panku-*
 send, to : *piya-*, *uppa-*, *uwiya-*
 sentry : *šapašalli-*,
 LŪ EN.NU.UN
 separate, to : *tubš-*
 separate (adj) : *ḥanti-*
 separately : *ḥanti*
 serpent : *elluyanka-*,
 ḥariagga- (?), MUŠ,
 MUŠ.ŠĀ.TUR
 servant(s) : LÚAMA.A.TU,
 GEMĒ, ĪR, SAG.GĒM.ARAD

151. KUB XXXVIII 12 obv ii 21 ; KBo XIV 142 rev iv 22.

152. *Song of Ullikummiš*, 2nd Tablet, B ii 6 (JCS 6 [1952], pp. 32-3), where Ištar adorns herself with the "*aku-* and *paššila-* of the sea" before setting out to seduce Ullikummiš. On seashells as valuable ornaments see A. L. Oppenheim, *Orientalia* NS 32, pp. 407ff.

SERVICES, Compulsory :

lukutri-, *luzzi-*, *pitta-*, *ṣaḥḥan-*,

upp(a)-, *upati-*, *ILKU*

sesame : *ṣapṣama-*, *ŠE.GIŠ.Ī*

session : *ašeššar*

set (adj) : *MAŠLU* (for *BASLU*)

set (of heavenly bodies), to :

kattanda pai-, *ṣamen-*

set out for, to : *para iya-*, *para pai-*

sept up, to : *aššanū-*, *pašḥ-*,

ṣam(ma)nai-

settle (trans.), to : *ašeš-*, *ašešanū-*

sever, to : *ṣarra-*

sewer : *artaḥ(b)i-*

sexual intercourse : *SAL-aš uttar*

sexual intercourse, to perform :

iškiša pai-, *SAL-ni-šan pai-*,

ṣalik-, *šaššanū-*, *šaššunai-*,

katta šeš-, *-ši maninkuwan tiya-*,

uwanšik-, *wen-*, *ark-*

shadow : *GIŠ.GE₆*

shaft : *ḥišša-* ; cf. also spear,
arrow.

shaggy : *warḥui-*

shake, to : *katkattiya-*

shambles : *pupulli-*

shame : *ašan-*

shame, to : *kušduwai-*

shameful, to do something :

ḥalilḥa- (?)

shank : *ikt-*

shape : *ešri-*, *ALAM*

shape, to : *epar-*

share : *ṣarra-*, *ḪA.LA*

sharp : *alpu-* (?), *dampū-* (?)

sheaf : *ṣepa-*

shear, to : *garup-*

shears : *URUDUzina* [

shed (leaves), to : *išḥuwa-*

shed (blood), to : *ešḥar iya-/ešša-*

sheep : *UDUiyant-*

or *UDU-iyant-* (?), *UDU*,

(Luw.) *ḥawi-*

sheep fat : (*w*)*appuzzi-*,

ī iyanteš (?), *Ī.IDU*

sheepfold : *ašawar*, *TÜR*

sheepskin : *KUŠ UDU*,

TUGGUZ.ZA (?) ³⁶

shekel : *GÍN*

SHELLS :

aku- (?) ¹⁵²

NA₄paššila- (?)

NA₄AYARTU : the cowrie

shepherd : *lapanalli-*, *weštara-*,

LÚSIPA.UDU, *LÚNA.QAD*

shield : *KUŠkurša-*, *palahša-*,

tupau-, *KUŠARĪTU*

shine, to : *armawalai-*

ship : *guršawar-* (?), *GIŠMÁ*

shipment : *uppeššar*

shirt : *TUG.GÚ.Ē.A*

shiver, to : *katkattiya-*

153. KBo XII 38 rev iii 10-14 (Otten, *MDOG* 94 [1963], pp. 20-1) : [GI]M-an-ma-kán ḥa-da-an-te-ya ar-ḥa ar-ḥu-un, "but when I disembarked on the shore". The noun *ḥadani(i)-* is derived from the verb *ḥad-* (*HWb*, p. 64) "to be(come) dry".

shoe : KUŠE.SIR
 shoot (arrow), to : *šiya-*
 shore : *ḥadant-* (?) ¹⁵³
 shorn : *walli-* (?)
 short : *maninku(want)-*
 short, to be : *maninkueš-*
 short, to make :
 maninkuwa(nda)ḥ-
 shortness : *kutriš-* (?)
 shoulder : *paltana-, kuttar* (?),
 ZAG.LU
 shout, to : *ḥalzai-, taškupai-,*
 wiyai-
 shove, to : *peššiya-, šai-, šazk-,*
 šuwai-
 shovel : *intaluzzi-* (?),
 URUDUMAR
 show, to : *tekkuš(ša)nu-*
 show piece : IGI.DU₈.A
 shred, to : *iškallai-*
 shrewd : *ḥattant-*
 shrewdness : *ḥattatar*
 shrine : *karim(n)i-,*
 kuntarra- (??), Ē.DINGIR

shrivel up, to : *ḥateš-*
 shrub : cf. PLANTS.
 shun, to : *mutai-*
 shut, to : *ḥatk-*
 sibyl : SALENSI
 sick : *a/irmala-, irmalant-,*
 irmanant-, GIG-ant-
 sick, to be : *a/irmal/niya-,*
 ištark-, iṣḥarišḥ-, šiuniyaḥ
 (Vmp), GIG
 sick, to make : *ištarnink-*
 sickle : *kullupi-, URUDUKIN*
 sickness : GIG, *inan-, irman-,*
 ištarninkai-
 side : *tapuwaš-, tapuwaššant-*
 side with, to : *appan tiya-*
 sieve : *šešarul-, AŠHĀLU*
 sift, to : *šešariya-*
 sight : *uwatar*
 signal, to : *iškattah-*
 silent, to be : *karuššiya-*
 silent, to make : *kari(ya)nu-,*
 karuššiyanu-
 silver : KÙ.BABBAR-*i* (Nn) ¹⁵⁴

154. The gender and vocalic stem are induced from the vocabulary entry DINGIRLIM-*aš* KÙ.BABBAR-*i* (KBo I 42 rev iv 9), which is not likely a dative-locative form. "The silver of the gods" could be "pure silver" like the *kasap ilāni* of EA 35 : 20 (Alašiya letter), or "silver belonging to the temple" as probably in KUB XIII 4 ii 32. Strictly conjectural, yet worth mentioning, is the possibility of normalizing KÙ.BABBAR-*i* as *ḥarki*, a substantivized neuter adjective meaning "the white (metal)". This thesis has in its favor the analogy of other ancient Mediterranean terminology for silver : Sumerian KÙ.BABBAR, Egyptian *ḥd*, Greek ἄργυρος, and even semitic *kaspu*, all of which stress the "whiteness" aspect. The use of Hattic *ḥattuš* as a designation for silver in Hittite texts has yet to be proved. That KÙ.BABBAR represents *ḥattuš* in the rebus writings of Hattušaš is not

silversmith : LÚKÛ.DÍM
 similar, to be : *dak-*
 sin : *aštayaratar, wašku(i)-, waštai-, waštant-, waštul-, waštumar, HIṬṬATU*
 sin, to : *wašta-*
 sinew : *išḥunau-, iṣḥunawant-, SA*
 sing, to : *išḥamai-, galgalinai-, SĪR, ZAMĀRU*
 singer : *ḥalliyari-, iṣḥamatalla-, šaḥtarili-*; cf. MUSICIANS.
 sinister : GÛB-*la-, kallar(a)-*
 sinister, to be : GÛB-*leš-*
 sip, to : *šarap-*
 sire (children), to : DUMU.MEŠ *iya-*
 sirup : GEŠTIN
 sister : *annanega- (?)*, NIN
 sit, to : *aš-/eš- (Vmp), šešd- (?)*
 sitting : *ašatar*
 situated, to be : *ki-, kikki-*
 sketch : *gulzi-*
 skilled : *walkiššara-*
 skin : KUŠ*kurša- (??)*, KUŠ
 skull : *ḥupallaš-, tarna-, GULGULLATU*
 sky : *nepiš-, AN, ŠAMŪ*
 slander, to : *išḥunab-, iṣḥunai-, kušduwai-, paknu-*

slander : *kušduwandatar, kušduwatar, walwayalli-, 𐎶 kugurniyaman- (?)*
 slant : *lagant-*
 slash, to : *iškallai-*
 slashed garment : TÚG*iškalleššar*
 slaughter : *ḥugatar, ḥukeššar, ḥunikišš[ar]* ¹⁵⁵
 slaughter, to : *ḥu(e)k-*
 slaughterhouse : Ē LÚMUḤALDIM
 slave : ĪR/ARAD-*i- (Nc)*
 SLAVES : LÚAMA.A.TU, SAG.GĒM.ĪR.MEŠ
 slavery : ĪR-*natar*
 slay, to : *kuen-*
 sleep : *tešḥa-, zašḥai-, Ū*
 sleep, deep : Ū.NUN (?)
 sleep, to : *šaššumai-, šeš-, šup-, šuppariya-*
 sleepless, to be : *arriya- (?)*
 sleepy : *tešḥalli-*
 slit (throat), to : *ḥattannai-*
 slow : *šakuwannant- (??)*
 sluice : *ištappeššar, alalima- (?)*
 sly : *ḥattant-*
 small : *ammiyant-, kappi-, tepu-, TUR*
 smart : *ḥattant-*

contested. Also in support of the above thesis is the use of a color term to denote the metal "tin", as recently demonstrated by Laroche (*dankui-*, neuter substantivized adjective meaning "the dark [metal]"; incorrectly defined as "Ble" in *HWb*, Erg. 3, p. 32).

155. Vocabulary entry (Akkad.) [*ṭi-bi-iḥ-tù*] = (Hitt.) *ḥu-[u-]ni-ki-iš-ša-[ar]* in KBo I 51 rev 15. Abstract in *-eššar* from *ḥuni(n)k-* "to injure, cut".

- smash, to : *bašpa-*, *duwarnai-*,
katta kišša-
smear, to : *ištalk-*, *lippai-*, *parri-*,
šaḥ-
smell, to : *ištanḥ-* (??)
smelter : EN GIŠ.KIN.TI (?)
smeltery : É GIŠ.KIN.TI (?)
smith : LÚ E.DÉ.A, LÚKŪ.DĪM,
LÚNAGAR, LÚNAGAR ŠA
KŪ.BABBAR, LÚSIMUG.
MA (?), LÚURUDU.NAGAR
smithy : É GIŠ.KIN.TI (?)
smoke : *kammara-*, *tuhḫuwai-*,
QUṬRU
smooth : *alpu-* or *dampu-* (?),
walli-
smooth, to : *ištalk-*
snake : *elluyanka-*, *ḫartagga-* (?),
MUŠ, MUŠ.ŠÀ.TŪR
snake-handler : LÚ *ḫartagga-* (??)
snare : *appala-*
so : *kiššan*
soap : *baš-* (?), ŠE+NAG
soapweed : *bašuwai*SAR, *karšani-*
soft : *miu-*, *miumin-*
soiled : *iškunant-*
soldier : *kuššan(iya)talla-*,
laḫḫiyala- (?)
sole (of foot) : *ḫarganau-*,
ḫarganawant-
solemn words : *daššawa uttar*
solitary : *šannapili-*
son : DUMU
son-in-law : *antiyant-*, *kaena(nt)-*,
LÚHATĀNU
song : *išḫamai-*, SĪR
soothe, to : *galank-*, (*katta*)
palabša-, *waršanu-*
sorcerer : *alwanzannaš antuḫša-*,
alwanzena-
sorcery : *alwanzahḫa-*, *alwanzatar*,
alwanzeššar, Uḫ
sorcery, to practice : *alwanzah-*,
uddaniya-, *utnalliya-*
sorrow : *ḫazziyaššar*,
lumpa- (?) ¹⁴⁸, *lu(m)pašti-*,
DIRIG ¹⁴⁹
sorrowful, to be : *anda impai-*,
(Vmp)
sort, to : *kinai-*
soul : *ištanza(na)-*, ZI
sour : EMŠU
source : *ḫaršumna-*, *šakui-*, *šakuni-*
south : IM.GAL (for IM.GĀL)
sow : ŠAḫ, ŠAḫ SAL.AL.LÁ,
ŠAḫ.TUR SAL
sow, to : *para šiya-*, *šuniya-*
spade : *intaluzzi-* (?),
URUDUMAR
span : *šekan-* (?)
spare, to : *ḫulḫalai-*, *genzuwai-*
spatula, cosmetic : KIRISSU ¹⁵⁶

156. Listed in *HWb*, Erg. 1, p. 31 under *girizu* "Nadel (?)". First noted by Goetze (*JCS* 10 [1956], p. 37). The object requires nine shekels of gold for its manufacture. Also possible, it seems to me, is Akkadian *girisu(m)*, a kind of fruit (*AHw*, p. 291a), that is, a golden representation of that fruit.

- speak, to : *lalai-, mema-, tar-/te-,*
QEBŪ
 spear : *išpatar-, mari-, turi-,*
IMITTU
 special : *ḥanti-*
 spell : *ḥukmai-, ŠIPTU* ¹⁵⁷
 sperm : *LŪ-natar-, NUMUN,*
NĒLU
 sphinx : *Dammaššara- (??)*
 spin, to : *malk(iya)-*
 spindle : *ḥulali-, GIŠBAL(.TUR)*
 spiral : *niniyami- (???)*
 spirit : *akkant-, GIDIM*
 spit, to : *allapaḥ-*
 spittle : *iššalli-*
 splendid : *mišriwant-*
 splendid, to be : *mišriweš-*
 splendor : *mišriwatar*
 split open (intr), to : *igai- (?)*
 split open (tran), to : *ark- (?)*
 spoil, to : *ḥarra-*
 spoiled : *ḥarrant-*
 spoiled, to be : *ḥark-*
 spoils : *šaru-*
 spouse : *LŪMU-TU, DAM*
 spread, to : *išpar-, išparnu-*
 spread (a rumor), to :
lalan armizziya-
 spring (season) : *ḥamešḥa(nt)-,*
ḥameškant-, Ū.BURU₇-ant-,
DĪŠĪ
 spring (water-source) :
altanni-, ḥaršumna-, šakui-,
šakuni-, wattatra-, TŪL
 spring open (intr), to :
igai- (?)
 sprinkle, to : *ḥurnai-, ḥurniya-,*
ḥurnuwai-, paḥparš-
 spur (an animal), to :
laḥḥilabḥeškinu-, laḥlabḥinu-,
parḥ-, parḥanu-
 spurn, to : *paškuwai-*
 spurt, to : *šiya-*
 spy : *išiyabḥeškattalla-*
 spy, to : *išiyab-, šuwaya-*
 squash, to : cf. crush.
 squat, to : *paršnai-*
 squeeze, to : *pittuliya-*
 squire : *išmanalla-, LŪ IŠ (?)*
 squirt, to : *šiya- (?)*
 stable : *Ē LŪ IŠ, Ē GUD*
 stack : cf. heap
 staff : *dawani-, GIŠPA*
 staff, shepherd's : *LŪSIPA-aš*
GIŠ₇turi-
 stag : *AYYALU, LULĪMU,*
DĀRA.MAŠ
 stage : *taršanzipa-*
 stair : *ilan- (?), karla- (??)*
 stake : *tarma-, KAK*
 stalk : *ḥapuša- (?)*
 stall : *Ē GUD, Ē LŪIŠ*

157. *ŠI-PĀT* transliterated as Akkadogram by Laroche in *RHA* f. 77 (1965), pp. 112 and 167 (KUB VII 1 : 62 ; KUB XVII 8 iv 10). See also KUB XXX 46 right 6, 8, 10 and KUB XXX 48 obv 14. Akkadian *šiptu(m)* "incantation" derives from the root *wašāpum (wšp)*.

stall-master : *aššunuššanni-*,
išmanalla-

stallion : ANŠE.KUR.RA NITÁ,
ANŠE.KUR.RA MAḤ

stand : GIŠKANNU
(KĀ-AN-NUM), GIŠkištu-

stand, to : *ar-* (Vm/p), *arai-*
stannum : cf. tin, METALS.

star : *aštira-* (??), MUL
STARS.

MUL*leššalla-*

MUL*wannupaštali-*

MULUD.ZAL.LI

statue : *šena-*, ALAM

STATUES :

DINGIRLIM-*tar* : image of
deity

UR.MAḤ-*tar* : image of
lion (?)

steal, to : *taya-*

steep : *nakki-*

steer (animal) : cf.

ANIMALS.

stela, victory : ŠU (?)

stem : *hapuša-* (?)

step : *ilan-* (?), *karla-* (??)

stepmother : *annawanna-*

steppe : *huript-*, LĪL, ŠĒRU,
gimra-

sterile : *tepsu-* (??)

stew : cf. FOODS.

steward : cf. PERSONNEL

stick : *pabbiša-* (??)

stifle, to : *wešuriya-*

sting, to : *šai-/šiya-*

stir up, to : *ḥarnamniya-*

stocking : TUGKAPALLU

stomach : UZU*panduba-* (?)

stone : *kunnan-*, *peru-*, *peruna-*,
NA₄, ABNU

STONES :

aku-

aššaraya[

ḥayaḥayaya-

ḥarmiyalli-

ḥegur-

ḥulala- : cf. NA₄NĪR (?)

ḥušta/i-

ḥuwaši-

iškarkan-

kirinni-

kipši-

kunkunuzzi-

kupti-

kuttaššari-

lulluri-

mamḥuišta-

nitri- : natron

parašbi-

paršiya-

paššila-

paššu-

šariyani-

duški-

NA₄ARÀ : millstone

NA₄AŠ.NU₁₁.GAL : alabaster

NA₄DU₈.ŠŪ.A : quartz

NA₄ERĪN : (simpl. writing of
NA₄NUNUZ)

NA₄ESIG : diorite

NA₄GUG : carnelian (?)

NA₄KA.GI.NA : haematite

NA₄KÁ.DINGIR.RA :

"Babylonian stone"

- NA₄NA.RU
 NA₄NĪR : *ḤULALU*-stone
 NA₄NUNUZ
 NA₄NUNUZ.DINGIR.RA
 NA₄ŠU.U : basalt (?)
 NA₄TI
 NA₄ZA.GĪN : lapis lazuli
 NA₄ZA.GĪN.DURU₅
 NA₄AYYARTU : the cowrie (?)
 shell
 NA₄YAŠPŪ : jasper
 NA₄SĀMU : red stone
 stonemason : LÚNAGAR.NA₄
 stony : *aknwant-*
 stool : *ḥapšalli-/ḥaššalli-, ḥarnau-,
 kuppiššar, GIŠGĪR.GUB*
 stop up, to : *ehuradai-, ištap-, šab-*
 stopper : *ŠĪGeḥurati-*
 store up, to : *kurk-*
 storeroom : *tarpi-, ARĀḤ*
 stork : *labḥanza(na)- (?)*
 storm : *ḥaršiharšī-, tetḥeššar,
 tetḥimma-, KAxIM, ḤI.ḤI*
 stormy : *walliwalli- (?)*
 stout : *warkant-*
 straight : *ḥandant- (??)*
 strain, to : *šešariya-*
 strainer : *šešarul-, AŠḤĀLU*
 strange : *tameuma- (??),
 LŪ.KŪR (?)*
 strangle, to : *zuwalwalai-,
 wišuriya-*
 strap : DUR
 stratagem : *battatar (?), kupiyati-*
 straw : IN.NU.DA
 straw, drinking- : *GI A.DA.GUR*
 stream : *aršaršura-, gmršawar (??)*
 strength : *innarawatar,
 muwaddalabi-, taššiyama-,
 daššiyatar, daššiyawar,
 dašnumar*
 stretch (oneself) out, to :
 palzaḥai-
 stretch (something), to : *išpar-,
 išparnu-*
 strew, to : *išḥuwa-, šubḥa-,
 šun(n)iya-*
 stricken, to be : *šiuniyaḥ-*
 (Vmp) (??), SUḤUR
 strife : *ḥalluwai-, šullatar*
 strike, to : *(katta) ḥattalliya-,
 ḥazziya-, ḥazzik-, ḥunink-,
 kuen- (?), labiyai-, walḥ-, zaḥ-*
 string, bow- : *išḥunan-*
 string, to : *išḥunai-*
 strip (oneself), to : *-za arḥa
 nekumantai-*
 strong : *ḥaštali-, innarawant-,
 kiššera- (?), muwattalli-, šarku-,
 daššu(want)-, warpalli-,
 tarḥuili-*
 strong, to be : *ḥaštaleš-, innarahḥ-,
 innaraweš- daššeš-*
 strong, to make : *mayandahḥ-,
 daššannu-*
 strum, to : *ḥazzik-, walḥannai- (?)*
 stud(-animal) : MAḤ (?)
 stupid : *marlant-*
 stupidity : *marlatar*
 sty, (pig-) : *ḥumma-*
 stylus : URUDUšepikkusta-,
 GI Ē.DUB.BI
 subject : *ḥapati-*
 subjection, to hold in : *tarḥan ḥar-*

subjection : *ḥapanzuwalatar*
 subsequently : *appezziyan*
 subservient, to be : *ḥap-*
 substitute : *ayawala-* (??), *ṣena-*,
tarpalli-, *tarpanalli-*, *tarpašša-*,
tarpaššaḥi-, *pubḡugari-*, *PŪHU*
 substitute for, to : *appa ḥapuš-*,
tarpanallašša-
 success : *lulu-*
 successful, to be : *katta ep-* (?),
kunnah-, *marḥ-*
 successful, to make : *luluwai-*
 suck, to : *unḥ-* (?)
 suckle, to : *tittiya-*
 suckler : *SALḥarwant-*,
SALUMMEDA
 suffocate, to : *tubḥhai-*
 suffocation : *tubḥhiyat-*, *tubḥhima-*
 summer heat : *teši-* (??)
 summon, to : *ḥalzai-*, *kalleš-*,
lamniya- (?) (compare also :
 invoke, muster, etc.)
 summons : *kallištar*
 sun : *dIstanu-*, *dUTU*, *salliš*
MUL-aš (?) *MUL.GAL* (??)
 sun-beam : *ḥapparnuwašḥa-* (?),
wantemma- (?)
 sun-disk : *šittar(i)-*, *AŠ.ME*
 sunrise : *Ē.A dUTU*
 superior : *šarazzi-*
 supplant, to : *tarpanallašša-*
 support (= prop) : *wenal-* (?)
 support, to : (see help, provide
 for)
 surf : *kuwankunur-* (?)
 surround, to : *takkaliya-*
 surrounding : *arabzena-*

survive, to : *išpart-* (?)
 suspend, to : (see hang)
 swaddling clothes :
TŪḡḥuwammaliya-
 swallow, to : (*katta*) *paš-*,
arḥa pappāšai-
 swallow : *pašattar*
 swallow (= bird) : *ŠĒN̄MUŠĒN*
 (= Akk. *sinuntu*)
 swamp(-land) : *luliyašḥa-*,
marmarra- (?), *SUG*
 swarm : *kammara-* (of bees),
lalakueššar (of ants)
 swear, to : *link-*
 swear, to make someone : *linganu-*
 sweep, to : *šanḥ-* (?), *tattarai-* (?),
warš(iya)-
 sweet : *maliddu-*, *parḥuena-* (??),
šanezzi-
 sweet oil : *šanezzi-* (??)¹⁴⁰,
Ī.DŪG.GA
 swift : *liliwant-*, *nuntariya-* (?),
piddalli-, *pittiyalli-*
 swill : *mudan-* (??)
 swine : *ŠAḤ*
 swineherd : *LÚSIPA.ŠAḤ*
 swing, to : *kunk-* (?)
 sword : (see WEAPONS)
 sycamore : *maršikka-* (??)
 (see TREES)
 table : *GIšḥariuzzi-* (?),
labḥura- (?), *GIšḥapu-* (?),
GIšḥuriya- (?), *GIšBANŠUR*,
GIšGÁN.KAL

- table-men : LŪ.MEŠ GIŠBANŠUR
 tablet : *tarše-* (??), *tuppi-*,
 GIŠDA, DUB, GIŠ.HUR,
 IM.GĪD(DA)
 tabor : (see MUSICAL INSTRUMENTS)
 tabu : *natta a-a-ra*
 Tadorna : (see BIRDS)
 tail : *šišai-* (??)¹⁵⁸, KUN
 tailor : LŪ.TŪG,
 LÚĒPIŠ TŪG.GŪ.Ē.A
 take, to : *ep-, da-*
 take away, to : *arḫa ep-*,
 arḫa peda-, arḫa da-
 take back, to : *appa ep-*,
 appa da-
 take the place of, to : *appa ḫapuš-*,
 tarpanallašša-
 talent : GUN
 tallow : *appuzzi-, appuzziyant-, I*
 tamarisk : *paini-*, GIŠŠINIG
 tambourine : *galgalturi-* (?)
 tamed : *annanuhḫa(nt)-, enant-*
 tariff : *takšeššar*
 tassel : *šigulibi-* (?)
 taste, to : *ištanḫ-*
 tatters : TŪG*iskalleššar*
 taunt, to : *ḫabḫariya-* (??)
 tavern-keeper : SALKAŠ.NA,
 LÚTIN.NA (?)
 TAXES : *šabḫan-, takšeššar*
 tear, to : *ḫarš-* (?), *iškallai-*,
 šallannai- (?)
 tears : *ešḫabru-, iṣḫabruwant-*

158. In Hittite texts the following animals have a *šišai-*: the lion (KUB XXIX 1 obv II 42), the leopard (KUB XXIX 1 obv ii 43), and the *ḫartagga-* (KUB IX 31 i 8). *HWb* (p. 194) asserts in favor of "tooth" that UZUKA_xUD exists and cites Güterbock (*RHA* f. 43 [1942-3], p. 108), who nowhere makes this claim. To my knowledge UZUKA_xUD nowhere occurs in the Hittite texts. Furthermore, names of other parts of the body which are non-fleshy do not take UZU (UMBIN/*šankuwai-*, SI/*karawar-*, *laplīpa-*, *zamanḡur-*, etc.). In general, the UZU is much more common with ideographic spellings than with phonetic ones, and when it does occur on phonetic writings (such as UZU*šišai-*!) it usually indicates that the object *is* fleshy. The rendering of *šišai-* as "tail (?)" goes back to A. Goetze's translation of KUB XXIX 1 obv ii 42-3 on p. 358a of *ANET* ("Upon it *put together* a lion's *tail* (and) a panther's *tail*! Keep hold of them! Twine them together and make them one! Place them at man's heart. Let the king's and soul be reunited!") It might be objected that *šišai-* cannot be a tail, since the *ḫartaggaš* has one, yet bears do not have tails. In reply, it should be noted that it is by no means clear (despite Sommer's etymology) that the *ḫartaggaš* is a bear. And as for the symbolic action of KUB XXIX 1, the braiding together of two tails is a much more satisfactory way of symbolizing the union of the king's heart and soul than the placing together of two teeth!

teat : *tita(n)-*, UZUUBUR
 (UZUAGĀN), UZUŪR.SAL
 tell (= mound) : URU-*aš*
*pupulli*¹⁵⁹, URU.TE
 tempest : *ḥaršiḥarši-*, *tetḥeššar-*,
tetḥimma-, KA_xIM, H_i.H_i
 temple : *Ēkarimmi-*, Ē.DINGIR
 tend, to : *šaktai-*
 tendon : *išḥunau-*, *išḥunawant-*
 tendril : *maḥla-*
 tent : GIŠZA.LAM.GAR,
 ĒZARATU
 TERRAINS :
arši- : cultivated ground
ḥari- : valley
ḥurip(a)- : wilderness, steppe
gim(ma)ra- : countryside, field
luliyāšḥa- : swampland, moor
marmar(r)a- : swampland,
 moor
šiššura- : irrigated land
takkaliyant- : enclosed land
terippi- : tilled land
wellu- : meadow
weši- : pasture, meadow
 LĪL : steppe
 SUG : swampland
 Ū.SAL : meadow
 ŠĒRU : field, steppe
 (Luwian *lapana-* : pastureland)

terrify, to : *ḥatuganu-*,
ḥatukiššai- (?)
 terrifying : *ḥatuki-*, *kuwayaralla*
 terror : *ḥatugatar*, *naḥḥan-*,
naḥšar, *naḥšarat-*, *weritema-*,
wetma(n)-, *kuwayati-*
 testicle : *tašku-* (?), GĪR (??)
 testimony : *kuṭruwatar*
 thank, to : (no term known)
 theft : *tayazel-*, *tayazelatar*
 then : *apiya*, *apedani meḥuni*,
apedani šiṭatti
 there : *apiya*, *apedani pedi*
 thick : *ḥarši-*, *daššu(want)-*,
 KUR₄.RA, ŠAPŪ
 thief : *tayazilaš*, LÚNĪ.ZU
 thigh : *walla-*
 thin : *maklant-* (?), SIG
 thirst : *kanint-*
 thirsty : *kaninant-*, *kanirwant-*
 thorn : *ḥatalkešna-*
 threaten, to : *ḥalanza-* (?)¹⁶⁰
 threatening : *šarḥuntalli-* (??)
 threshing floor : KISLAḤ
 threshold : *kattaluzzi-*
 thrive, to : *aršai-/aršiya-*
 throat : *ḥu(r)ḥurta/i-*, *kapru-* (?),
pappašala-, *tar(a)šna-*
 throne : *ḥalmašuit-*, GIŠDAG,
 GIŠGU.ZA, GIŠŠŪ.A

159. URU-*aš p[u-pu-ul-li]* is the Hittite rendering of Sumerian GÚ.BAL and Akkadian *te-lu* in the vocabulary KBo I 42 obv iii 6. The Mesopotamian forerunner may well have intended *telû* ("to relate") or *têlû* ("height") by the signs *te-lu*, but it seems probable that the Hittite scribe understood *tellu* ("tell, mound of ruins") by them and rendered it as "of a city the r[uins]".

160. RHA f. 76 (1965), p. 8 with note 17.

throw, to : *ḥuppai-/ḥuppiya-* (??),
peššiya-

throw-stick : GIŠADDU

thunder : *tetḥeššar, tetḥimma-*

thunder, to : *tetḥai-*

time (= Germ. Mal) : KASKAL,
-anki, -šU

time (= Germ. Zeit) : *meḥur*

TIMES OF DAY :

ḥandaiši meḥuni : "in the heat
of the day"

išpanti/išpandaz : "at night"

karuwarīwar : "early morning"

mištili

nekuz meḥur : "at night"

šiwattili : "in the daytime"

tin : *dankui-*, NAGGA

tire (someone), to : *tarranu-*

tired : *tariyant-*

tired, to become : *tarra-, tariya-*

today : *anišiwat*

toe : *kalulupa-*

tongs : *tiššatwa, lappa-*

tongue : *lala-*, EME

tool : *ḥatanti-*, GIŠTUKUL

TOOLS :

appalašša- : plow (??)

ateš(ša)- : axe

ḥaḥḥara- : rake (?)

intaluzzi- : shovel (??)

karnaš(a/i)-

karza(n)- : weaver's tool (?)

kullupi- : sickle (?)

kuruzzi- : a cutting tool

manapnalla : utensil of toilette

muila- : implement like rake,
hoe, etc.¹⁶¹

paḥḥurul : fire-purification
implement

šankuwalli- : thimble (?) or
nail clipper (??)

šatta- : implem. for tilling
soil

šummittant- : axe

tapulli- : kind of knife (??)

URUDUtekan- : hoe, mattock

tipa- : an eating (??) utensil

*tidduttri-*¹⁶²

zina[]- : shears (??)

URUDUAL : hoe

GIŠAPIN : plow

GÍR : knife

URUDUKIN : sickle

URUDUKUL : cutting instru-
ment

URUDUMAR : spade, shovel

NÍG.GUL : hammer

GIŠUD.SAL.KAB

HAŠŠINNU : axe

PAŠŠU : axe

161. Listed with shovels, hoes, picks, etc. in KUB VII 14 obv 14 ;
see also KUB XXXV 54 obv i 8, ii 28.

162. GIŠ*ti-id-du-ut-ri* is found in KUB XXXV 54 obv ii 29. Note also
the deified tool, d*Ti-du-ut-ri*, in KUB XXXV 52 : 6. A reading *tid(d)uttal-*
is also possible.

ŠAG(A)RŪ : cutting instru- ment ¹⁶³	tracker : <i>išiyahbeškattalla-</i>
tooth : <i>šišai-</i> (??), KA _x UD	trade : <i>ḥappar</i> (?)
torch : <i>zuppar(i/u)-</i>	train, to : <i>annanu-</i>
torchbearer : <i>zuppariyala-</i>	trained : <i>annanuhḥa(nt)-</i> , <i>annanuwant-</i> , <i>enant-</i> (?), <i>walkiššara-</i> (?)
totality : <i>karpeššar, taruppeššar</i> , ŠU.NIGIN, ŠU.NIGIN GAL	trample, to : <i>ḥallanniya-</i> (?)
tow : MUG ¹⁶⁴	trap : <i>aggati-</i> , <i>akkuša</i> , <i>appala-</i>
towel : GAD	trap, to : <i>appali da-</i> , <i>appalai-</i>
tower : <i>awari-</i>	trapper : <i>appaliyalla-</i>
track : <i>urki-</i>	tray : <i>pattar</i>
track, to : <i>išiyah-</i> , <i>kulani-</i> , <i>urkiya-</i>	tray (of balance) : <i>gangala-</i> (?) ¹⁶⁵

163. The Akkadogram ŠAG(A)RŪ occurs in Hittite texts in contexts containing both vessels and weapons. In KUB XXXV 142 iv 18-20 it is surrounded by a butcher knife, an axe, two hatchets, and two URUDUKUL's. In KBo II 20 : 10-11 it follows the *kullupi*-instrument. In KUB VII 29 obv 9 it is again in a context with two hatchets, and two butcher knives, but also with twelve goblets (GAL). In KBo XII 53 obv i 15 one ŠAGRŪ is included in the donations to Zababa in URUUhḥiwa. Prof. H. G. Güterbock was good enough to point out to me in private correspondence the implications of KUB IX 34 rev iv 20-21, where ŠAGARÎHÁ of bronze are devoted to Nergal (dU.GUR). As a gift to Nergal, the ŠAGARŪ is in all likelihood a weapon. The Hittite texts often mention pairs or sets of these weapons, using *TAPAL* (KUB XXXV 142 iv 18 ; KUB VII 29 obv 9) or *l-NU-TIM* (*ištiēnūtum* ; Kronasser, *Umsiedlung*, I 41). Other passages too fragmentary to contribute to the determination of the meaning are : KUB XXXIV 48 ii 10, KUB XXXIX 38 obv i 8, and KUB IX 4 rev iv 20. One opinion on ša-ga-ru in Ur-III texts is Limer's (*Le travail du métal au pays de Sumer*, p. 225), who renders it "verrou (?)". Professors Gelb and Oppenheim have informed me that *šagarū* seems to refer in Ur III texts to a metal container.

164. MUG is, according to Goetze (*JCS* 14 [1960], p. 115) "(carded) tow". See also Deimel, *ŠL*, II 3 ; Landsberger, *JNES* 14 (1955), p. 19ff. The Hittite references are : HT 50 ii 6, 8 ; KBo IX 89 i 4, 5, 6, 9, 10, 11, iv 3, 4, 8, 10 ; 90 : 1, 2, 4, 5, 6, 9.

165. The hapax *gangalaš* occurs in the vocabulary KBo I 42 rev v 13, where the Sumerian entry is KIB and the Akkadian *kib-bu*. The word *gangalaš* certainly appears to contain the verbal root *gank-* "to hang, weigh"

treacherous : *marša(nt)-*,

maršašša-

treachery : *allalla-* (?)

treaty (a disease), to : *an(n)iya-*

treaty : *išbiul-*, *takšul-*, *RIKILTU*

TREES :

allantaru- : oak (?)

eya(n)- : an evergreen

ḫarau- : poplar Euphraticus

ḫaššigga-

irimpi- : cedar

karpina- : a fruit tree

maršigga- : sycamore (??)

paini- : tamarisk

parnulli-

šabiš-

šešana- : fruit(-tree??)

iššiyama-

šu(i)nila- : fir tree

šurubḫa-

tamau-

GIŠGIŠIMMAR : date-palm

GIŠḪAŠḪUR : apple-tree

GIŠḪAŠḪUR.KUR.RA :

apricot

GIŠILDÁG : variety of

popular¹⁴³

GIŠLI : juniper

GIŠMA.NU : variety of cornel

(= Akk. *e'ru*)¹⁶⁶

GIŠNU.UR.MA : pomegranate

GIŠŠENNUR : medlar (?)

GIŠŠINIG : tamarisk

GIŠTÚG : boxwood

BURÁŠU : juniper

ŠĪHU : variety of cypress (?)

ŠAŠŠUGU

tremble, to : *katkattiya-*

tremble, to make : *katkattinu-*

trembling : *katkattima-*

tribal troops : *ERĪN.MEŠ ŠUTI*

tribute : *arkamma(n)-*

tributary : *arkammanalli-*

tributary, to make :

arkammanallai-

troops : *tuzzi-*, *ERĪN.MEŠ*,

KARAS

trot, to : *zallaz uwa-* (??)

troubled, to be : *anda impai-*
(Vmp)

(*HWb*, p. 97). And since it is possible that the *kibbu* of the Mari texts was an item of adornment, I suggested to Professor Friedrich privately that the *gangalaš* was a "pendant (?)" (see now *HWb*, Erg. 3, p. 18). It occurs to me, however, that the Hittite scribe may have mistaken *kip-pu* for the *kappu* which at least in West Semitic languages like Ugaritic (*kp mzm*, UT 77:35 = *Corpus* 24:35) and post-biblical Hebrew means "scale (of a balance)". This would allow a connection with *gank-* "to weigh" as well as "to hang".

166. *CAD* E, pp. 318-20 identifies the *e'ru* (*GIŠMA.NU*) as a native hardwood in the cornel family. Friedrich (*HWb*, Erg. 3, p. 41) renders it "Lorbeer".

true : *bandant-*, *karši-* (?)
 trust, to : *ba-*, *para iyašba-*
 trustworthy, not : *UL hapanzuwaš*
 tup, to : *ark-* (Vmp), *iškiša pai-*,
SAL-ni-šan pai-, *šalik-*, *katta*
šeš-, *šaššanu-*, *-ši maninkuwan*
tiya-, *wen-*
 turn, to : *weḫ-* (Vmp), *nai-/neya-*
 (Vmp)
 turn (something), to : *nai-* (Va),
wahnu- (Va), *anda wart-* (Va)
 twins : *LŪ.MEŠ AŠ*
 twitching : *ḫuitteššar*

unattached person : *ĒDĒNU*
 understanding : *ḫattatar*, *ḫazzizzi-*
 underworld : *dankui tekan*,
dankuiš, *daganzipaš*
 undress (oneself), to : *-za arḫa*
nekumantai-
 uneasy, to be : *allaniya-*
 unfavorable : *gallar-*
 unfavorable, to be(come) :
kallareš-, *GŪB-leš-*
 uninhabited : *dannatta-*
 united : *taruppant-*
 unload, to : *appa elaniya-*
 unlucky : *gallar-* (?)
 unlucky, to be : *kallareš-* (?)
 unornamented : *dannara-*
 unravel, to : *arḫa la-*
 unreliable : *UL hapanzuwas*,
marša(nt)-
 unrest : *ZARAḪ*
 unskilled : *dampupi-*
 unsuccessful, to be : *GŪB-laḫ-*

unveil, to : *uššiya-* (?)
 unweaned : *DUMU.NITÁ*
GABA, *DUMU.SAL GABA*
 upset, to : *arḫa ḫurutai-*, (*arḫa*)
pippa-
 upstart : *nuntariya-*
 urine : *šeḫunant-*, *šeḫur*, *dur* (?)
 urine, filthy with :
šeḫuganiyawant-
 urinate, to : (*šara*) *šeḫuriya-*
 used up : *walantalama-*
 usurp, to : *tarpanallašša-* (?)
 usurper : *tarpanalli-*

vagina : *katta-kan kuit ḫarzi*,
SAL-natar
 valley : *ḫari-*
 valuable : *nakki-*
 vanguard : *piran ḫuyatalla-*
 vapor : *kammar-*, *tuhḫui-* (?)
 vassal : *ḫapati-*, *İR*

VEGETABLES :

ḫašuwai-
gangati-
kalwišna-
lakkarwan-
lappina-
šuppiwašḫar
tarpatarpa-
zabli-

AN-TAḪ-ŠUMSAR : kind of
 onion (?) ⁵¹

GA.RASSAR : leek

GŪ.GAL : chick-pea
 (= Akk. *ḫallūru*)

GŪ.GAL.GAL

GŪ.ŠEŠ : bitter vetch (= Akk. <i>šigušu</i> ?)	<i>ḥariulli-</i>
GŪ.TUR : pea (= Akk. <i>kakku</i> or <i>pulilu</i>)	<i>ḥarši-</i>
SUM.SIKILSAR : garlic (?)	<i>ḥaršiyallanni-</i>
or onion (?)	<i>ḥaršiyalli-</i>
ŠE.LUŠAR : coriander ¹³⁷	<i>ḥaršiḥarši-</i>
UKUŠ : cucumber	<i>ḥaššuwawanni-</i>
(= Akk. <i>qiššu</i>)	<i>ḥuppar(a)-</i>
ZĀ.AḤ.LISAR : cress	<i>ḥupḥupp(a/i/u)-</i>
(= Akk. <i>saḥlû</i>)	<i>ḥuppi-</i>
VEHICLES :	<i>ḥup(u)rušḥi-</i>
<i>ḥuluganni-</i> : coach (?)	<i>ḥupurni-</i>
<i>tiyarit-</i> : wagon	<i>ḥupuwai-</i>
GIŠGIGIR : chariot	<i>ḥurtiyalla-</i>
GIŠMAR.GĪD.DA : wagon	<i>ḥuruppi-</i>
veil : <i>ḥupiki-</i> , GAD IGI.ḪIA	<i>ḥutanni-</i>
veil-cloak (for women) : <i>kariulli-</i>	<i>ḥutnikki-</i>
veiled : <i>ḥupigawant-</i> ,	<i>ḥutuši-</i>
<i>ḥupitawant-</i> (?)	<i>išgaruḥ-</i>
vengeance : <i>kattawatar</i>	<i>išnura-</i>
vengeance, seeking :	<i>išpanduwa-</i>
<i>kattawa(t)nalli-</i>	<i>išpanduzzi-</i>
verdict : <i>ḥanneššar</i> , <i>ḥannešnant-</i> ,	<i>išpanduzziyaššar</i>
DI.KU ₅	<i>kalti-</i>
VESSELS :	<i>kankur-</i>
<i>abrušḥi-</i>	<i>kantašuwalli-</i>
<i>aganni-</i>	<i>kappi-</i>
<i>akugalla-</i>	<i>kattakurant-</i>
<i>altanni-</i>	<i>gazzi-</i>
<i>aššuzeri-</i>	<i>gazziduri-</i>
<i>ḥakkunai-</i>	<i>kueluwana-</i>
<i>ḥalwani-</i>	<i>kugulla-</i>
<i>ḥa/elwatalla-</i>	<i>kukupalla-</i>
<i>ḥanešša-</i>	<i>kulliš/ta-</i>
<i>ḥappašan-</i>	<i>kuškuššulli-</i>
<i>ḥarḥara-</i>	<i>laḥanni-</i>
	<i>lammaya-</i>
	<i>leḥundai-</i>

makit-
 nammandu-
 paḥḥu(i)nalli-
 palḥi-
 pulla-
 pulluri-
 purpuriš-
 šakka-
 šašanna-
 šuwatra-
 taḥakappi-
 tabaši-
 taḥkapīša-
 tallai-
 dalaimi-
 tapišana-
 tapišanant-
 tatimmi-
 teššumiš-
 tupanzakki-
 duddu-
 ura-
 wakšur-
 walutaššiyant-
 warpuzzi-
 waršini-
 zalḥai-
 za/inzapušši-
 zeri-
 zizzuḥi-
 DUGBUR.ZI

GIŠBUGIN
 GIŠBUGIN GÍD.DA
 DUG/URUDUDU₁₀XA
 DUG.GÎR
 DUG.GIR₄
 DUG.NA₄
 DUGE.TÛM
 (DUG)GAL
 GAL.GIR₄
 GAL.KUR₄.RA¹⁶⁷
 DUGGÎR.KÂN
 DUGGÎR.KIŠ
 GIŠGUB.ALAL
 DUGḤAB.ḤAB
 DUGIM.ŠU.RIN.NA
 DUGIZI.GAR
 DUGKA
 DUGKA.DÛ
 DUGKAB
 DUGKAB.KA.DÛ
 DUG/URUDULAḤTAN
 DUGLIŠ
 DUGLIŠ.GAL
 GIŠMA.SÁ.AB
 DUGMUD₄
 DUG/URUDUNAG
 DUGNAG.DÛ
 GIŠNAG.NAG
 URUDUNÍG.ŠU.LUH.ḤA
 GIŠPISAN (or GIŠGĀ?)
 GIŠPISÂN (or GIŠBUGIN)

167. GAL KUR₄.RA KÛ.BABBAR (KUB XXXVIII 26 obv 39) is of interest because of its bearing on the DUGḥarši-. If NINDA.KUR₄.RA is NINDAḥarši-, then somewhere one would expect to find a vessel called KUR₄.RA to match DUGḥarši-, if the latter really means "thick vessel".

- (GIŠ)ŠU.KU.KU
 (GIŠ)ŠU.NAG.NAG
 DUGTU₇
 ZA.HUM
 AŠHAL(L)U
 ḪALTIKKŪTU
 ḪASKALLATU
 ḪABANNATU
 KUKŪBU
 MĀKALTU
 MUŠĀKILU¹⁶⁸
 NAMMA(N)TU
 NŪRU
 PURSĪTU
 QADU¹⁶⁹
 vexation : see grief, sorrow
 vicinity : *maninkuwahḫa-*
 victor : *tarahzi kuiš*
 victor, to be : *kunnah-, šarazzeš-, tarḫ-*
 victory stela : ŠU (?)
 vigor : *innarawatar*
 vigorous : *innarawant-, maya(nt)-*
 vigorous, to be : *innarahḫ-, innaraweš-, mayanteš-*
 vigorous, to make : *mayantah-*
 vilify, to : *tepnu-*
 village : *ḫappira-, URU*
 vindicate, to : *šarazziyah- (?)*
 vindictive : *kattawa(t)nalli-*
 vine : GIŠGEŠTIN, GIŠGEŠTIN
 GAPANU
 vinegar : GEŠTIN *EMŠA*
 vineyard : KIRI₆.GEŠTIN
 vintner : LŪ TIN. NA
 violate, to : see rape, transgress
 violent : *walliwalli-*
 virgin (adj) : *šuppeššarant-, dammeli-*
 virgin (n) : *šuppeššara-*
 virility : LŪ-natar, LŪ-UTU
 (ZIKRŪTU?)
 visage : *meni-*
 viscera : see BODY, Parts of
 visible : *šakuwant-*
 visible, to be : *dug- (Vmp) (??)*
 visit : *gaši-*
 vizier : LŪSUKKAL
 void, to : see urinate, defecate
 voluptuous : see beautiful
 votive offering : *IKRIBU*
 vow : *malteššar, IKRIBU*
 vow, to : *-za malt-*
 voyage : KASKAL
 vulture : see BIRDS
 vulva : *katta-kan kuit ḫarzi, SAL-natar*
 wafer : NINDA.SIG (?)
 wage : *kuššan, NĪG.BA*

168. I-EN MU-ŠA-KI-LU GUŠKIN, "one *mušākilu*-vessel of gold", in KUB XII 1 rev iv 28 is paralleled by the single silver *mušākilum* ("platter (?)") found in a Mari inventory (ARM IX 267 obv 3) and discussed briefly by Birot in *ARMT* IX, p. 321. Other than in this Mari instance, *mušākilu(m)* always denotes a cattle-breeder or one who gives fodder to cattle.

wagon : GIŠ^{ti}yarit-,
 GIŠMAR.GĪD.DA
 wail, to : *alalanmai-*, *taškupai-*,
wiwai-/wiyai-
 wait, to : *bušk-*
 waive, to : *peššiya-*
 walking staff : GIŠPA
 wall : *kut-*, *kutteššar*, *šamanatar*,
 BĀD(-eššar)
 war : *hullanzai-*, *hullanzatar*,
hullanzeššar, *kurur-*, *zahḫai-*
 war, to make : *kururiyah-*, *kurur-*
ep-, *lahḫiyai-*, *zahḫiya-*
 ward off, to : *appan arḫa karš-*,
para dai-
 wares : *aššu-*
 warm : (*ay*)ant-
 warning : *šagai-*, IZKIM
 warrior : *lahḫiyala-*
 wash, to : *arra-*, *warḫ-*
 washbowl : GIŠLIŠ *warpašši-*,
warpuwaš URUDU
 watch : *ḫali-* (?) ¹⁴⁴
 watchman : *ḫaliyatalla-*,
weḫeškattalla-
 watchtower : *awari-*,
 MADGALTU
 water : *watar*, *witenant-*,

A(.MEŠ), MĒ
 water-carrier : LU A ŠA
 KUŠ(.LAL)
 wave : *ḫunḫuešna-*, *ḫunḫuneššar*,
ḫuwanḫueššar
 wax : GAB.LĀL
 way : see road
 weak : *mališku-*
 wealthy : *ḫappina-*
 wean, to : *šawitištai-*
 weanling : *šawitišt-*
 weapon : *ḫatanti-*, GIŠTUKUL,
 UNŪT MĒ
 WEAPONS :
ateš(ša)- : axe
kullupi- : knife
kurša- : shield (?)
malatti- : sword (?)
mari- : lance
nata/i- : arrow
palahša- : shield (?)
parzašša- : quiver
šiyattal- : blade (?)
šuhmili- : arrow (?)
tupau- : oblong shield
turi- : spear, lance
zaya-
 GIŠBAN : bow

169. To Goetze's citations (KUB VII 29 obv 14 and XII 53:10) communicated to Kronasser for *Umsiedlung*, p. 44, and the *Umsiedlung* citation itself (KUB XXIX 4 obv i 42), all of which point to a small vessel, one can add KUB XXIV 14 ii 28: 1 DUGQA-DU[]. The QA-DU IGI.DU₈.A mentioned twice in KUB XXVI 67 obv i 2, 5 is difficult to evaluate in view of the poor condition of the text. It is possible that we are dealing here only with the preposition QADU.

KUŠĒ.MÁ(.URU).URU_{6/7} :

quiver

GEŠPÚ : cutting instrument¹⁷⁰

GĪR : knife

GĪR.LĪL : field knife

GĪŠ.RU (=GEŠPU) :

boomerang¹⁷¹

GĪKAK.Ū.TAG.GA : arrow

170. The signs read GEŠPÚ (ŠU+DIM₄) can bear several significances in Hittite texts. *HWb* (p. 273) lists "fist (?) ; strength, force ; violent deed ; fetter". ŠL, II 354 : 63b, utilizing citations from Görze, defines it as "force, fetter, compulsion ; violent deed ; holder, clamp (?)". 2 GEŠPÚHÁ AN.BAR ŠA KUŠkur-ša-aš as "the two iron handles of the shield". Bottéro (*ARMT* VII, p. 358), commenting on Akkadian *umāšu(m)*, interprets this same passage as referring to iron chains or reinforcements. Handles, chains, and reinforcements tend to occur in pairs or in quantities of more than one. For this reason two newer occurrences of GEŠPÚ in Hittite texts have cast doubt on these earlier identifications. In the new text of the Deeds of Hattušiliš I (KBo X 2 obv i 12) it is recorded that after this king had conquered the city of Zalpa and taken its spoil, he devoted from that spoil one silver ox and one silver GEŠPÚ to the temple of the storm-god. This certainly sounds more like a weapon which can be used in its own right rather than an appendage to a shield. Again, in the recently published *Bildbeschreibung* texts (KUB XXXVIII 1 obv i 4-9) the weapons or implements (UNŪTUM, line 8) of the cult image of Zababa at Tarammeqa are listed, among which (line 5) is "one silver GEŠPÚ". The others are two large copper shields, one copper IMITTU-lance, three copper daggers, one copper spear, one copper mace, and one copper axe. Both of these new texts incline one to believe that the GEŠPÚ was a weapon, perhaps a cutting instrument, if the *gešpu*-instrument which is used to cut off a man's nose in one of Ur-Nammu's laws (cited by S. N. Kramer, *The Sumerians*, p. 85) is the same weapon.

171. The cluster or two signs GĪŠ.RU can be read and interpreted in a number of ways in Hittite texts. If read GĪŠ-ru, it is *taru* "wood, tree". If we read GĪŠ.ŠUB, it is "property" (previously thought to exist in *Telepinuš Procl.*, II 61, and *Hatt.* IV 33, in combination with *ezzan* "chaff"). A third possibility may exist in the opening lines of the Appu myth (KUB XXIV 8 i 3-5 and KBo VII 18 : 1-4 ; see Laroche, *OLZ* 1955, p. 225), where we read : *ḫu-u-wa-ap-pa-ša-kán LÚMEŠ-uš GĪŠ.RU ma-a-an li-la-ak-ki*, "he bends evil men like a GĪŠ.RU". One expects the comparison to involve not just "wood" but something which either one can and usually does bend, or something which is by nature curved. One of the possibilities of GĪŠ.RU is the Sumerian word whose Akkadian equivalent is *tilpānu(m)*, which Landsberger

KUL : knife (?), sickle (?)	SALUMMEDA
GIŠTUKUL : mace (?),	wheat : see GRAINS
battleaxe (?)	wheel : <i>hurki</i> , UMBIN
UD.ZAL.LI (?)	whew : A.GA (??)
GIŠADDU : throwstick	whip : KUŠtaruḫša-, IŠTUḪḪU
KUŠARĪTU : leather shield	whisper, to : <i>buštiya</i> -, <i>taštašiya</i> -
IMITTU : lance	white : <i>ašara</i> -(?), <i>ḫarki</i> -,
ḪAŠŠINNU : axe	BABBAR
IŠPA(N)TU : quiver	white, to be : <i>ḫarkeš</i> -
PAŠTU : axe	why ? : <i>kuwat</i>
weather, bad : <i>ḫaršiharši</i> -,	wicked : see evil
<i>tetḫeššar</i> , ḪI.ḪI, KAxIM	wickedness : see evil
weave, to : <i>malk(iya)</i> -, <i>šarai</i> -(??),	wide : <i>palḫi</i> -
<i>anda taluppai</i> -	wide, to make : <i>palḫanu</i> -
weaver : LÚUŠ.BAR	widow : <i>wannumiya</i> -
weep, to : <i>išḫabruwa</i> -	width : <i>palḫašti</i> -, <i>palḫatar</i> -,
weeping : <i>išḫabru</i> -	<i>palḫeššar</i>
weigh, to : <i>gank</i> -	wife : DAM
weight : <i>gankuwar</i> , KI.LAL(.BI)	wife, to take a : -za . . DAM- <i>anni</i>
WEIGHT, Units of :	<i>da</i> -
<i>tarna</i> -	wifeship : DAM- <i>atar</i> , SALĒ.GE ₄ .
GĪN : shekel	A- <i>atar</i>
GUN : talent	will : <i>ištanzana</i> -, ZI
MA.NA : mina	wilderness : <i>ḫuript</i> -
well : <i>luli</i> -, TŪL	wind : <i>ḫuwant</i> -, IM
welts, covered with :	WINDS : see also DIRECTIONS
BUBŪTĀNU	IM.GAL : south-wind (?)
west : see directions (compass)	[IM.KUR.RA] : east-wind
wet nurse : SALḫarwant-,	[IM.MAR.TU] : west-wind

translates "boomerang" (MSL IV, p. 21, line 148), and Kramer as "throwing stick" (*The Sumerians*, p. 234, fig. 5; Sumerian equivalent read as *il-ar*). The earliest drawings of the RU sign reveal that it was a representation of a boomerang (ŠL, II, 68:1), the principal characteristic of which is that it is a *curved* piece of wood. Thus the metaphor "he will bend evil men like a boomerang" would be most apt. The readings GEŠPU and ILLURU are given for GIŠ.RU in Labat, *Manuel*, p. 67, sign number 68.

IMANĤULLU : hot wind
 IMAŠAMŠŪTU : storm wind
 IMELTĀNU : north wind
 IMŠURUPPŪ : cold wind
 IMZIQZIQQU : gale wind
 wind something up, to : *ḥulaliya-*
 window : *lutta(nt)-*, GIŠAB
 windpipe : *UZUḥu(r)ḥurta/i-*
 wine : *wiyana-*, GEŠTIN,
 GEŠTIN KU₇, GEŠTIN
 EMŠA, GEŠTIN.LĀL
 wine-presser : *LÚtamišatalla-*
 wing : *partawar*, *pattar*
 winter : *gimm(ant)-*, ŠE₁₂,
 KUŠŠĪ
 winter, to spend : *gemaniya-*,
gimmandariya-, ŠE₁₂-*ya-*
 wipe something, to : *anš-*,
tattarai- (?)
 wisdom : *ḥattatar*
 wise : *ḥattant-*
 wise, to make : *ḥattab-*
 witchcraft : *alwanzatar*, UḤ
 withdraw, to : *šamen-*
 withstand, to : *menahḥanda ep-*,
ma(n)t-, *tuhūšiya-/dabūšiya-*
 witness : *kutru(wa)-*
 witness, to call as : *kutruwab-*,
kutruwai-
 wolf : *ulippana-*, UR.BAR.RA
 woman : SAL
 womb : see BODY, Parts

wood : *taru-*, GIŠ, IŠ(Š)U
 WOOD, Kinds. :
ḥašduir- (??)
kalmanna-
kalmi-
kalmišana-
lappiya-
lueššar
šahiš-
 GIŠESI : ebony (?)
 See also under TREES
 woodpecker : *tarumaki-*
 wool : *ḥuliyā-*, SĪG
 word : *meniya(n)-*, *uttar*, INIM
 worried : *pittuliyant-*
 worried, to be : *weriteš-*
 wreath : *ḥaršanalli-*, GILIM,
 KILĪLU, KILŪLU
 wreath, to : *ḥaršanallai-*
 write, to : *ḥat(ta)rai-* (?), *gulš-*

 year : *wit-*, *witantatar*,
 MU(.KAM)
 yeast : *ḥarnammar*
 yellow-green : *ḥablawant-*,
 SIG₇-*i-*
 yield to, to : *kariya-*, *kari tiya-*
 yoke : *GIšyuga-*, *GIŠŠUDUN*
 young : *ḥuelpi-* (?),
ummiyant- (?), *ḤARP*
 (fem. *ḤARUPTU*)

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Saturne Africain

MONUMENTS



par

Marcel LÉGLAY

Cet ouvrage présente la collection des monuments (temples, statues, stèles) consacrés au culte de Saturne, dieu suprême des Africains de l'époque romaine.

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